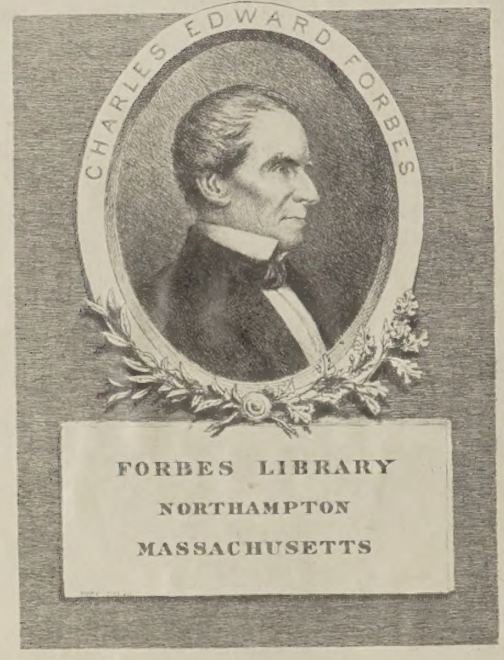

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Sylvester Judd.

Northampton.

1855.

M. 2. 272 Geography.

In 1812 and a few years before, there were sold annually in England 30,000 copies of elementary Geography, or 30,000 books of 10 or 12 kinds of Geography. 25 years before (1787) the annual sale of all books of this class did not exceed 5000. Till lately, the mass of the English were proverbially ignorant of the science of Geography. Port Folio. Jan. 1813. p. 84.

[It seems that New England was not behind old England in Geography in the last century, though little attention was paid to Geog. in common schools till near 1800, in N. England.

M. 2. 246. c. Revolutions.

"It is no new observation, that every revolution contains the seeds of another, most opposite in its nature, & scatters them behind it."
Port. Folio. Sept. 1816 p. 211

M. 2. 210c Ties of Blood

The ties of blood are weaker in England than in France, — even that of parents & children seems to command rather less deference and respect in England than in France, yet the English are less cruel than the French, as well as less susceptible of pity. Port Folio. Sept 1816 p. 212

Revolutions & Calamities.

The crusades did not occasion all the evil nor all the good that have been attributed to them; they were a source of tears to those generations, but like the evils & storms of human life which make man better, and contribute to the advance of his reasoning faculties, they have strengthened the foundations of society.

Providence makes use of great revolutions and calamities [he refers to the French Revolution] to enlighten mankind & ensure prosperity in coming time.
Michaud in Hist. of Crusades in Analec. Mag. III. 443-4

M. 2. 281. Honor all Men.

President Sterres preached a sermon from this text — "Honor all men" in old church April 26. 1857. Those who heard it thought he did justice to the subject, and he insisted on honor being rendered to the poor, the low & despised, as all men were of one blood, &

2 New York Population — city. N.Y. Tribune July 1855.

m.2.294c.

1696. 4.302. — 1731. 8,628. — 1756. 10.381 — 1773. 21.876
1786. 23.614 — 1790. 33.131 — 1800. 60.489 — 1810. 96. 373
1820. 123.706 — 1825. 166.089 — 1830. 202.589 — 1835. 270.086
1840. 312.852 — 1845. 371.223 — 1850. 515.394. 1855.

New York Wealth or amount of Estates (Tribune) & Taxes. City

	Real Estate	Personal Estate	Amount of Tax
1826.	$64.804.050	42. 434.931	383.758
1830.	87. 603.580	37. 684.938	509.178
1835.	143. 732.425	74. 991. 278	965. 602
1840.	187. 221. 714	65. 011. 801	1.334.835
1845.	177. 207. 990	62. 787. 527	2.096. 191
1850.	207. 142. 576	78. 919. 240	3.230.085
1855.	336. 975. 866	150. 022. 412	5.880.000.

The tax for 1855, is about 12 dollars on a thousand $, or 1.21 on 100 dollars estate.

p. 3. Change in the Great in Europe — for the better.

"In St Petersburgh, as in every other capital of Europe a change has been wrought, from show, number and noise, to a tasty arrangement of chaste ornament and useful furniture, the selection of a few persons, and quiet conversation" — This said of house keeping

Am. Ed. Review IV. 578.

m.2.285. Inequality

(Anon. III. 14) Turner maintains that all the comforts of life arise from inequality; and that the great inequality among men is the inevitable result of freedom of mind and action.

[His arguments to prove these things are not at all satisfactory. — But great freedom of acting does sometimes increase inequality. The honest but rather ignorant become the prey of knaves & sharpers.

m.2.248. Corruption

The old Latin maxim is in young's Dictionary: (under Wine)

"Corruptio optimi est pessima." The best things when perverted, corrupted, depraved, become the worst. This may be said of females, of religion, of free government, &c The Latin Proverb in young (under Wine) is rendered in English "The sweetest wine maketh the sourest vinegar."

Corruption of French Aristocracy

Proudhon says 1857, "no gain whatever in any combination or negotiation, is free from corruption, fraud, or violence, no large fortunes are made without dishonesty: out of a hundred rich individuals taken at random, there are not five truly honest. Employees, witnessing the corruption of their chiefs, rob the cash-box, & say they are not worse than their employers.

p. 744.2
m. 2.141.
2966.

Change & Progress.

Lord Stanley, son of the Earl of Derby, has become an advocate of several reforms, & addresses Mechanics' Institutes & other popular assemblies. He dilates on the changing spirit of the age — says the feudal tie of protection and dependence is disappearing, & new money relations have sprung up between man & man; wages, self culture & says a new field is opening to individual merit.

"We live in an age (he says) when every thing is new; many old precedents have ceased to apply — many old traditions have been put by, not hostilely by reverently, as useless in the new order of things." — He urged his hearers to labor to establish a new connection worthier & freer than ancient feudalism, more elevated & noble than that of a mere "pecuniary tie between millions who lived by labor, and that other class, comparatively small in numbers, but strong in intellect & organization, by whom the labor of those millions is recompensed & directed." — Intellectual knowledge among these laborers or employees was necessary, he thought to fit them for this new connection. (N.Y. Evg Post Nov. 1855

Lord Stanley is making bids for future eminence as a liberal statesman. He must be entirely fearless.

7.2.1900 Republican Forms — of little value without the spirit.

Letter from England in N.Y. Independent, Nov. 3. 1853.

Every where thoughtful men have been brought up to the point, that merely political or governmental changes are not sufficient to secure the freedom & happiness of nations. Louis Blanc says something more than republicanism is needed, or the republican form of government. The worst deeds against liberty, & the most tyrannical acts were performed under the late republican form of government in France (1848 to 1852). The republican form of government is a valuable means, but must not be mistaken for the end or aim. The object is to abolish the double slavery of ignorance and misery, & thus enfranchise the people. So says Louis Blanc — The letter writer says "The socialist element is pervading that portion of the masses that has any mental activity, even in England. The Christian & the red republican & socialist see that something is necessary besides political forms. but the Christian & the others do not view this subject alike.

4.2.1855 Declaration of Independence ridiculed.

Rev. Dr. Ross of the South, the Presbyterian advocate of Slavery, says Jefferson's Declaration of Independence contains 4 statements that are false & infidel: "All men are created equal" & have "inalienable rights." These he denies — they are false. That all governments derive their "just powers from the consent of the governed" This he denies. That men have a right to change their government at their mere pleasure. This he denies.

Southern Christian Advocate & Presbyterian, June 18. 1855

4 The Press or Printing.

M.2.296.6.

A prelate in London, on the discovery of printing, said "we must put down this new art or it will put us down". All lay and clerical tyrants of the world proceed on this principle. Modern tyrants, in annihilating liberty, first aim to destroy a free newspaper press. All European history, political and ecclesiastical, proves this. America is no exception to the rule. The despotism of the southern slaves is quite as astringent in regard to the press as that of Prance or Siberia. A free press cannot be printed in South Carolina, Mississippi nor other slave States.

N.Y. Tribune June 1855

M.2,295. Names to Petitions.

"I remember a hundred years, on occasion, given for obtaining subscriptions to a memorial to parliament; and the story is credibly told, that a traveller inquiring of boys in a grave yard, what they busied themselves about among the stones, was told, they were copying off the names from all to affix to the address to Parliament".

James Savage Esq.

M.1.94c Names of Children

Camden thinks names are significative in all nations, and not simply sounds given for mere distinction's sake, though the signification may be lost. Chambers Cyclop.

Camden [illegible]: of late years the practice of giving surnames for Christian names has obtained amongst us.

Chron. 3.p.2.3 } Anglo Saxon names of boys & girls — in Turners History they are significative.

Hundred years Hence.

From the Dublin Telegraph.

'Twill all be the same in a hundred years!
What a spell word to conjure up smiles & tears!
Now I ask are your fortunes, ye sons of the soil,
Whose heirloom is sorrow, whose birthright is toil;
Yet envy not those who have glory and gold,
By the sweat of the poor & the blood of the bold;
For 'tis coming, however they may flaunt in their pride,
The day when they'll moulder to dust by your side.
From poetry headed, 'Twill all be the same in a hundred years.

M.2.286 The Instep

M.11.42. The instep is the fabled mark of lofty lineage, and the Arab even now measures the stranger's instep with practised eye, to read in it his claim to noble blood. Harpers mag May 1853

D'Orsay says if a man has a high instep, it is a sign that his father never carried a hod.

Enthusiasm. Fanaticism.

m.2.263.130 m.2.264.

"To damn with an epithet is the shortest form of political logic. Call fanatic the earnest advocate of any great truth, or opponent of any great error; pronounce enthusiasts all men of strong and hopeful convictions; and you have achieved a surer victory than any logic could afford you. It is a short way with all sorts of dissenters. The receipt is no secret, & is in daily practice. It acts like an opiate on the movement of the day; it crushes enterprise, condemns the earnest and patriotic to obscurity and leaves the stage of politics for knaves & fools to caper on."

N.Y. Times, 1855, about the use of the word Abolitionist by opposers.

Enthusiasm, often temporary.

Nations & individuals have their alternate moods of Enthusiasm, and Frigidity. Even the glow of a generous sympathy, after a time, passes away, and communities become interested in some other object. N.Y. Evening Post.

Genius.

(Correspondent of N.Y. Tribune in England Dec 12, 1855

Goethe was a sensualist. He abjured marriage, he was a man of genius, but pursued his own pleasure & was to all practical purposes his own God. His biographer, Mr Lewes, admits that he was licentious & sensual, but makes out that adultery is the privilege of genius — says "Genius sometimes disregards domestic duties & minor morals, in obeying the laws of its own movement. Hence genius & morality are not always synonymous. An acquaintance with biography tells us that genius does not always respect minor morals." The admirers of Goethe vindicate immorality & adultery in him.

The Lawgiver Sinai made no exceptions in favor of genius. But many genius can & do deride this law. Men of genius have the inventive faculty, & the faculty of the imagination immensely developed, & their inspirations may be a permanent blessing to mankind. But the rational faculty of the man of genius is generally slender, & he is commonly given to drink, or some other vice which degrades him below the ordinary social level. The man of genius has a great amount of pride and selfish vanity, but very little true humanity. Mr Lewes admits that it is rare to find a man of genius respecting the obligations that other men feel to be binding; & the consequence of this fact is that the man of genius is often, in all social & personal regards, an unmitigated nuisance. After a life of moundless self-idolatry, indulging every petty personal vanity & lust, he dies, & shows the danger of staking his dignity on the possession of some private inspiration. The opinions of men of genius on questions of practice are not to be [illegible] as divinely inspired. [illegible] is rational & comes from God, & He does not [illegible] to [illegible] children.

Methodists

M. 2. 294.

The first Methodist Society in America was established in Newyork 1766, by a few Methodists from Ireland, having among them Philip Embury, a local preacher. They declined & conformed to the world, but were stirred up by more from Ireland in 1767, especially by a good mother in Israel, and Embury began to preach. Dr Bangs.

Bradbridge, a hundred Men chant songs in his printed Memoirs: "Methodism, whatever it may be to the multitude, is not Light, Life, Religion to the Author and".

M. 2. 294c The Young

"Young life is too exuberant not to need pruning; too rampant not to require training and keeping in. Yet restraint should not be too rigorous. The sense of free is one of the most delightful feelings to the child & to the man, and it is favorable to virtue." "My mother".

M. 2. 294c. Old age.

"Most men as they advance in years, become morose. They lose their relish for the pursuits of youth, or mistake the decay of their own powers for virtue. The follies of early life seem more sinful, because they have no taste for them. All change is declension. All innovations, right or wrong, are offensive. The habits & opinions of the aged seem to them sober & the commendable merely because they are inveterate.".

These things are wrong. Old age should be cheerful, hopeful, happy. He who despairs will become inactive. Captious fault finding benefits no one. Rev Wm. Jay of England, when above 80 years old, said he was willing to live his life over again. Goodness & mercy had been with him all his days. — He grew more hopeful as he grew older. He said: "I do not believe that on this earth misery preponderates over good. I have a better opinion of mankind than I had when I began my public life."

M. 2. 292c Little Things.

"To the comforts of life we are indebted more to little than great things. The small matters properly attended to, make up the sum of human happiness. In a family it much depends on the saving in small matters, within doors, as upon the earnings out of doors."

Cole's Rural Int. 1855.

M. 2. 292 Humanity.

If there were less praise of man in these days, there would be more humanity to man. N.Y. Independent

M. 2. 289 Kindness.

If you love others they will love you. If you speak kindly to them, they will speak kindly to you. Love is repaid with love & hatred with hatred.

M. 2. ... Gentility.

Gentility consists not in birth, wealth, manners or fashion, but in a high sensed honor & a determination to do what is right in all circumstances — that is, "to do justice, love mercy & to walk humbly before God."

M. 2. 214b. M 2. 296. **The POOR in Slave States**

The Poor in Slave States. A Montgomery, Alabama, paper, of May 28. 1855. says "the poor class of inhabitants abound in all the southern States", & thinks they will suffer for food before crops grow. "They are naturally improvident, & dependent on large planters for corn when their own runs out." The large planters have no corn to sell now.

Cont. on p. 68, 69.

M. 2. 285 **Despotism**

"Whatever is is logical" (My Independent Dec. 2. 1855. This is quoted from Hegel, a German, & translated. That is, whatever in would not be, if it had not a cause for being. As the result of a cause, it is logical. Despotism has as logical and natural a reason for existing in Russia as maggots have in an old cheese.

M. 2. 263. **Evil, work their own defeat** (Cor. of My. Independent.

Russian despotism, Turkish despotism, every despotism is working its own destruction — also every folly, every madness, every crime, every evil. But unfortunately, evil not only destroys itself but it destroys every thing within its range, or it would not be evil. Besides, it hatches its eggs before it dies.

M. 2. 206. **Sympathy & Charity.**

Some kindly disposed people keep the objects of their kindness of "at arms length", & thus make little impression by their gifts. They are willing to contribute money, food, &c. to the distressed, but they do not go to them, & do not come into sympathetic contact with the sufferers. Jesus was moved with compassion towards the leper, & "put forth his hand & touched him" & said "be thou clean". Besides giving to the distressed, we must not be afraid to talk with them and "touch" them. Howard went into the prisoners cells, sat down by them, took their hands and conversed with them, and they loved him.

My. Evangelist. 1855

M. 2. 146. **Misanthropy**

is often caused by misfortune; because a man disappointed in his favorite pursuits, easily charges his failure upon others.

Ibid

Monstrous Story

Munday in his "Brief Chronicle", 1611. relates that Margaret, daughter of Floris, Count of Holland, & wife of Count Herman of Hennebarg, on Friday before Palm Sunday in 1276 was delivered of 365 children, all well shaped and proportioned. They were laid in Basins and were all baptized by Guydon, suffragan to the bishop of Utrecht, who named all the sons John and all the daughters Elizabeth. They were no sooner baptized but they all died and the mother also. The two basins are yet to be seen in the church of Woodumen, and a memory of them both in Latin & Dutch, the Latin beginning thus — Margareta, comitis Hennebergica uxor, and Florentii Hollandiae et Zelandiae filia &c. underneath are these lines — En tibi monstrosum & memorabile factum, Quale nec à mundi conditione datum.

This story was believed. Munday says — "This History is avouched for truth by divers good authors." Margaret had "abused a poor woman ... who in return prayed that she might have 365 children at a birth."

M.2.208c. The Strong and the Weak, vs. p. 22

"Wherever there is a weak race mingled with a stronger, the tendency is for the strong to oppress the weak, instead of trying to elevate them. So it will be here, until perhaps the Chinese shall become the slaves of the Americans & Europeans here." Letter from California, 1855.

M.2.274 The Good Man.

"He drinks no widows tears, nor orphan's blood; he eats not the flesh of the poor nor breaks the bones of the needy. His fare may be mean, yet his cheer, his joy & his comfort are great."

by Ezekiel Hopkins

M.2.280. High Birth.

"It is far more noble to be born of those that have been born of God than to be grand children of the devil".

by Ezekiel Hopkins.

M.2.210 Swearing.

"Their mouths are black with oaths & one may see the sort of hell about their lips!" "They scarcely speak a sentence without an oath".

by Ezekiel Hopkins

M.2.141 Old Superscription on letters. "Haste, post, haste, &c
2.277.

A letter written by the Earl of Essex about 1597 to the Lord High Admiral at Portsmouth, had on it:- "Hast, Hast, hast for lyfe!" and added to these words was the symbol of a gallows and halter, for the messenger who could not read, which he could not misunderstand. When Seymour & Lady Arabella ran away in time of James I, the Countess sent after them carried letters with this superscription — "Haste, haste, post haste! haste for your life, your life!" D. Israeli's Curiosities.

M.2.261 Early Rising

1 This is highly favorable to health. nearly all very old healthy persons have been early risers.

2 Early rising is a source of pleasure; 3d is favorable to Study. 4th fraught with moral benefit! 5th advantageous to business:- Franklin said-

Early to bed and early to rise,
makes a man healthy, wealthy & wise.

6 Early Rising is in accordance with reason.

N.Y. Independent 1857.

The Pastoral of the B'p. of Limoges. 1689. p. 353
directs that priests should rise at 4 or 4½ o'clock in summer in France and at 5 or 5½ o'clock in winter: & go to bed about 9 o'clock. only two meals, dinner & supper mentioned. Day to be spent in prayer, reading & study, visiting the sick, afflicted & others. No manual labor directed, but some recreation proposed.

M. 2. 274 "Preaching the Gospel" & neglecting community.

There are ministers among us that teach the community that religion is always on the side of the strong, and in alliance with the selfishness of wealth & the indulgence of luxury. They belong to a dead Pharisaism, and are busy in what they call "preaching the Gospel", while their people are busy in manufacturing whiskey & importing brandy, [and promoting slavery, he might have added]. Yet they will attend public dinners and literary celebrations, but keep away from movements which seek to cleanse public morals & restrict the passions of men.

H. W. Beecher, in Independent. abridged.

see below.

M. 2. 249
M. 2. 686. Views of God. Wickedness justified by acts ascribed to God.

Nations have always conceived of their gods through their own passions, and justified their passions by the authority of the gods they have conceived. And so in all ages of the Christian Church, the conceptions of God have been the standard of its progress. The cruelties & outrages of the church have always quoted the authority & copied the conduct ascribed to the Supreme Being. The slaughter of the Canaanites has been the death warrant of millions.

The application of different standards of rectitude to God and man, by which that has been justified in the in the divine, which would be abhorred in human conduct, has introduced the most fatal confusion into the common conscience. What but this has supported the pious frauds of the Catholic Church.

Rev. Dr Bellows. Unitarian

Religion Connected with Vice & Crime

The French Philosophers & Revolutionists saw not the religion of Christ as it came from him, holy, benevolent, separate from sin, but debased by alliance with the State & with superstition, united with worldly ambition & the practice of vice. The most formidable conspirators against Christianity, indeed, & produce were the unfaithful ministers & professors of religion, who rendered religion odious by their bigotry, and contemptible by their crimes.

British Review, in Analectic Mag. Sept 1814. p. 205

Elmalem's Mag V. 266 } A writer in 1566, says the Irish robbers, when they set out on an expedition, prayed to God that they might be successful in obtaining plunder, and when obtained, they considered it as a gift from God.

Whole Countries devoured to serve God.

Goethe says — "the Church has a good stomach, because it has eaten up whole countries without being satiated.

Preaching the Gospel.

p. 47 } To preach the gospel is not merely to exhibit the sin of the antediluvians, of Nineveh & Babylon, or the hypocrisy of the scribes & pharisees. Christ & sin. That the gospel should bear against the sins of the present day; that it should assail citadels of iniquity filled with living men. That is not gospel preaching that shoots over the heads of the congregation into those that have been dead a thousand years.

Rev Rufus W. Clark's address

10

Old Paths.

m.2.194a

The old paths, the old, long tried ways, of the fathers, are worthy of respect and regard, but we should bear in mind that age does not sanctify, & that every old path is not worthy to be trod. In some things, new & better paths have been discovered. We do not reverence the old way of governing by kings possessed of a divine right. With some regard for the old, we should nevertheless ask after the right paths, rather than the old. There is such a thing as human advancement — true & substantial progress. Else what is the advantage of past experience? are we incapable of learning? Let us seek after the old paths, examine them with care, & follow them or new ones, as reason, judgement & conscience point out the way.

Portland Orleanscript.

Enthusiasm

m.2.263

Conservative minds, disgusted with the extravagancies of overheated zeal, have nourished a serious alarm in respect to every thing bearing the name of enthusiasm. But the term has a good sense and designates a noble attribute. Instead of a blind fanaticism, it includes as a proper meaning, a steady, generous glow, that warms without consuming, that impels without pushing headlong. Such enthusiasm, though an ardor & zeal and a throbbing vitality, is yet a healthy element of human character & a safe inspirer of human conduct. Enthusiasm is the life circulation of both mental and moral attributes. Let it flow, & grow warmer if it keeps within its proper banks. N.Y. Evangelist Oct 2. 1856

Albums. [From Walton's Life of Sir H. Wotton

m.2.220

m.7. 386 | About 1604, Sir Henry Wotton, on his passage through Germany, passing an evening in merriments with some learned men," was requested by Christopher Flecamore to write some sentence in his Albo. — "a book of white paper which the German gentry usually carry about them for that purpose — and Wotton consenting, took occasion from some accidental discourse of the present company to write a pleasant definition of an ambassador in these words: —

Legatus est vir bonus peregrè missus ad mentiendum reipublicæ causâ. — [An ambassador is an honest man sent abroad to lie for the good of his country.]

This coming to the ears of King James, offended him but Wotton, who was ambassador at Venice, pacified the king.

[This shows that Albums were used in Germany 250 years ago.

Repetition.

For say a foolish thing but oft enough,
And it shall pass at last for absolutely wise.
(And here's the secret of a hundred creeds.) mrs Browning p. 207

Higher Law. (See M. 11. 388

M. 2. 280.

The "higher law" means simply this — "That the Law of God, the great Sovereign of the Universe, is paramount to all other laws." This is but the echo of the words of Peter and John — "whether it be right in the sight of God to hearken unto you more than unto God, judge ye." It is an old Puritan principle; it is the doctrine of theologians of every evangelical school. It is the doctrine of Calvin. Blackstone says: — "If any human law should allow or enjoin us to commit an act forbidden by God, we are bound to disregard that human law."

N. Y. Evangelist may 1858

Despotisms are always unwilling to have the people look at any thing higher than the laws. Even the great Pascal, writing under a despotism, has defined justice as being nothing but that commanded by laws. The people are to obey the laws of the government whatever it may be. Such principles can be found in Hooker's Ecclesiastical Polity. Algernon Sidney wrote against these principles. Men should resist when the claim of man's law is forbidden by God. If it were not so, there could be no freedom in the world.

N. Y. Independent.

Men who have never regard the higher law, & the rights of humanity — such are not the professed anti-slavery, administration conservatives, Fifth Avenue fashion worshippers, not "leading families" in "respectable churches" generally.

Cor. of N. Y. Independent

Cont in M. 18. 266.

M. 2. 264 Falsehood. lies.

2. 292a. "Lies of action are blood relation to lies of speech, and oral lies can lay claim to no small share of the falsehood of the world. There are lies of custom & lies of fashion; lies of padding, and lies of whalebone; lies of paste — diamonds and lies of unblushing blushes; the politicians lies, who straddle two horses at once, like a circus rider; the coquette's lies; lies sandwiched between bargains; lies in livery behind republican coaches; lies of red tape and sealing wax; lies from the cannon's mouth; lies in the name of glorious principles that might make dead heroes shudder in their graves."

Rev. E. H. Chapin's Lecture 1855.

M. 2. 284 Impudent men & Conservatism.

"Some very imprudent men may be very necessary in this world, to keep things from the dead level of stagnation."

Rev. Dr Bellows, Kossuth. Letter to N. Y. Ind. 1852

Conservatism.

Conservatism is the bane of society. It permits war intemperance, slavery and a host of evils, unrebuked to convert human society into a moral desert. It spreads itself over the Christian mind like a pall of death.

Seventh Day Baptist Recorder. N. Y. City.

12 Modern Greeks in Greece.
In. 2. 175

Athens has about 30,000 people. The Greeks are doing much for education & there are said to be 50,000 children in the public schools, in a population of a million. Not over one in four of the present generation can read or write; the next will be much more intelligent, as the Greeks love to learn.

But the Greek Government is wretchedly inefficient and corrupt, & improvements are at a stand. Agriculture stagnates, manufactures do not exist, roads in the provinces are deplorable and fleeced with robbers. The country is deeply in debt — The Greek Church is as intolerant as the papal, and a thing of forms and mummery, ever administering to the fanaticism of the people. Another revolution is required.

Mis. Chr. Inquirer. May. 1865

Greek Church in Greece.

Mr Constantine, the Greek student at Amherst College, informs me Oct. 8. 1856, that the Greek Church in Greece is independent of the other branches, & is under no patriarch, or one man as head, but their services are like other Greeks. Their Liturgy is in ancient Greek & but imperfectly understood by modern Greeks, though better than Italians & others understand Latin — They seldom have any preaching — it is all read from the book. All stand during the service, 1½ or 2 hours, there being no seats, & no kneeling, unless in certain services in Lent. They have no organs nor other instrumental music, no poetic version of psalms or other scriptures; they only chant prose. They pray to the Virgin Mary like the Catholics; they have no images, but adore painted saints, &c. just as the Catholics do their images. They baptise by immersion & children are baptised naked.

Greek Church

The Greek Church of 60 or 70 millions of souls, exerts no sensible influence upon the intellect of the world. It produces no theologians of any note; makes no contributions to current literature. The clergy have sunk to the common level; yet its doctrine is more pure than that of Rome. The worship of the Virgin Mary, however, is shocking in the Greek church.

The adherence of the Greeks to their ancient tenets has preserved their nationality.

My. Evangelist. Nov. 1856

Modern Greeks.

Am. Quarterly Review Vol. 3. p. 190, gives some account of the Modern Greeks. their character, superstitions, &c. 1828. "Their religion consists only of minute ceremonies & a multitude of practices. To the Greek the sublime morality of the gospel is nothing." "It is not uncommon to see Greek pirates, addicted to all sorts of robberies, fancy themselves in full enjoyment of a safe conscience, because they strictly observe Lent and recite orisons". Sonnini, before 1800

2. R. III 196

"Once a Greek, ever a Greek, then comes the turn of the devil." Nathaniel Lee. 1692

Bayard Taylor, 1854, while in Greece, estimates that only one fifth of the people or 200,000, are of the old Greek stock. their common names are not Greek in many parts of Greece; many have Turkish faces.

Con. in M. 18. 285

Greek Church. [continued from M 12. 403. 397

The Mahometan would not be raised one whit in intelligence, in religion or in morals by exchanging his own faith for that of the Greek church, or by adopting the Greek style of character. The fanaticism & bigotry of the Mahometans & the debasing superstitions and corruptions of priests called Christian, are destructive to the religion, morals & best interests of men in Turkey. The Turk & Arab may as well venerate the print of Mahomett's camel's foot on Sinai, as the pretended imprint of Christ's foot on Mount Olivet — may as well kiss the blackstone at Mecca, as the stone of unction at the holy Sepulchre at Jerusalem. What would they gain by adopting the superstitious practices of the nominal christians? Rev. J. P. Thompson of N. York. Speech

The Mahometans & Jews saw no christians but idolaters around them, until the Americans sent missionaries to Turkey (& the English established an episcopal church in Jerusalem.) It is not strange that they rejected such Christianity as prevails in the oriental Churches — a corrupt and spurious religion. Speeches in England.

p. 12. See Greek Church in Greece, on opposite page
M. 12. 397. Turks & nominal Christians

There are no seats in any of the Greek Churches. Even the Emperor must stand during service. Newspaper. Keeling. Chambers' Cyclopedia says "The Russians esteem it an indecent posture to worship God on the Knees." [Is it so still?

Russia.

In the Russian Greek Church all was torpor, & dullness. The Russians had no thinking clergy, no metaphysicians, no natural philosopher, no artist, no musician, no poet, no reformer, no inventor or discoverer. The civilization of other countries in Europe has something original, but Russian civilization is an imported article or a spurious imitation. Russia for ages exhibits only the orgies of despotism & servility. The feudal oppression of other countries was outweighed by feudal self reliance, by chivalrous devotion, by yearning after knowledge, by religious enthusiasm, by poetry, by enterprise in war & adventure, or in commerce & navigation. Russian despotism stands unrivalled in its barrenness, & in the barrenness of the peoples servility.
Cor of N.Y. Independent. 1855

Russia is a mere copyist and must of course be satisfied with the past. Russia in Europe is what many shallow mind is in its own country — a dead conservation, & for the same reason. The laborious mind works out something new for itself & for society. The shallow mind makes itself comfortable in the traditions which others have worked out. —— There is no depth in the Slavic character. Ibid

[Cont. in Misc. 18. p 284

14 Education in England & Europe [See M. 15.298. M. 12.84
M. 2.261

Not half of the adult population of Europe can read. or write. Our own system are very imperfect. We may learn something from Prussia, Holland, &c.

England is deeply plunged in the slough of ignorance. The friends of Education find every thing to deplore & condemn. Thousands of poor live in want & ignorance that one rich man may be stuffed with luxuries & learning. There is a great gulf between the classes. The private & public schools for the masses are in the hands of teachers who are controlled by interested ecclesiastics of the national church, who are sectarian & direct education to suit their peculiar sect. The wages of the teachers of laborers' children are wretchedly small, and they are inefficient. Parents are so ignorant themselves that they look with indifference upon the education of their children. Sectarian bigotry prevents the enactment of an enlarged & beneficial system of public instruction.

(N.Y. Christian Inquirer

Middle Class in England — Kingsley's Yeast.

"A thoughtful majority of our middle class young men in England are growing up seminarists, empty of all knowledge but what tends directly to the making of a fortune, or rather to the keeping up the fortunes which their fathers have made for them; while of the minority, who are not thinkers or readers, how many women & men have we seen wearying their souls with study undirected or misdirected; craving to learn, but not knowing how or what to learn, cultivating the head at the expense of the body and heart." "What is wanted is a methodic and scientific habit of mind and a class of objects on which to exercise that habit." He recommends Natural History, for the mind & body. "A walk without an object, unless in the most lovely and novel scenery, is a poor exercise, and as a recreation utterly nil."

"Athletic exercises in England are so artificialized, so expensive so mixed up with drinking, gambling and other evils that one cannot wonder at parents shrinking from allowing their sons to meddle much with them." Glaucus by Charles Kingsley.

Education should be religious.

Com. Ed. Rep. 1871 p. 119 "It is neither wise, nor just, nor safe, to establish a Protestant school, nor consistent with the principles on which such schools were established in this country, we trust in God, to be maintained, that the New Testament should be discontinued as a School Book" Boston, in 1869, in the 19th century, said all Christians should be instructed in the principles of religion "nothing being more certain than that, where there is not a well directed conscience, men are rather the worse than the better for being learned in any science." The Rev. Mr. Rice of Worcester, a wise and weighty remark

Fashionable Education in US. for Females.
Am. 2. 261. Page 20 of this.

The child receives the bias of its mind & morals at home from the mother and others and not at school. The school teacher directs the coming study. Develops intellectual traits influences the manners & deportment, but she cannot do away home influence. Home prejudices, home habits home aims of existence will ever remain the most powerful.

Fashionable Female Schools. The pupils come from fashionable families. Their appetites are pampered, and their hours irregular; they dislike simple food; and the caprice of the moment is allowed to dictate their diet, exercise, recreation, study, repose, aims. Parents do not care for sound, thorough education. They only ask for accomplishments, for a smattering of one or two languages, a brilliant execution on 2 or 3 musical instruments, power to produce a picture with stamp, pencil & penknife — in fine French, music and drawing are the main things. Few have any idea of the true nature of education. They must waltz & polka also. Their minds are full of show, equipage, & wealth, & the follies of fashionable life. Teachers cannot remedy these evils. The bad education is the legitimate growth of our social system. A Teacher in Mt. Vernon 1855.

A man in Maine wished the editor of Rural Intelligencer to write something for the paper to make his girls work instead of flirting about the street. They are good for nothing now — would scorn to sew, knit or do housework — can thrum the piano, bedeck themselves with silks & jewels, saunter about Street & Stores to show new flounces & bonnets, waltz in dancing halls & drive about the town with fast young blades. The Rural tells this father that the evil lies in his own management. Because he is rich he has brought up his daughters to despise work & working people; their intellects have been neglected & moral education has been quite loose. They cannot sustain themselves in educated society, are not qualified for the kitchen, and are fit for nobody & nothing. June 1855

Colleges

The N. A. Review says graduating students are a pale, cadaverous and prematurely aged set of youths. Our Schools, Academies & colleges are deficient in instrumentalities for creating a sound mind in a sound body. The physical and even the moral powers are comparatively uncared for. The body cannot be neglected with impunity, nor the heart. To make a man, the intellect, body & heart must all be attended to — cultivated. 1855.

Object of Elementary Education.

"Elementary education is farless intended to qualify for any specific pursuit, than to give that development of mental power and energy, which may lead to usefulness in almost any pursuit." Am. 2. Review III. 146

16 The Moravians. (See Eccles. B. 53. 325.

M. 244 b.

The early Moravians were long the object of general obloquy in Germany, Holland and other parts of the continent, in England and in America. They were viewed in an unfavorable light by men of the world, and by many religious people. Among those who were opposed to them were Wesleyans, Dr Doddridge, John Wesley, Whitfield, Countess of Huntington, David Brainerd, Dickinson (Pres. of N.J. College), who spoke of them in terms of utter reprobation, though they for a time thought favorably of them. The charges against them related to their doctrines, modes of speaking and practices. — There was in reality much that was imperfect and much that was wrong, in the brethren, in the early part of their career. Count Zinzendorf, who had an absolute authority in their church, appears to have been essentially a wrong headed though pious man. He was much guided by impulses, emotions and impressions, & his views & feelings were often characterized by enthusiasm, not to say fanaticism. Professed to have intercourse with the Savior, & to be under his direction. He reduced every thing to regulation in the church, & disregarded these regulations, scripture & reason. Yet he possessed a heart flowing with love to the Savior & to his fellow men. There was in him much good & much evil. He and his followers had piety but it ran wild — & they ran into many extravagances in their hymns, discourses, writings, &c. Count Z. who had set the example of these follies, was obliged to counteract them. About 1748 he made a declaration against his writings, hymns, &c. — They were unlettered men, — the early missionaries were artisans or husbandmen, men of simple manners, few wants & inured to toil & hardships. Mr Wilberforce said of them — "They have since reclaimed their character & have perhaps excelled all mankind in proofs of love to Christ & of active patient zeal in his service."

Rev. Wm Brown's Portraiture of Christianity, Edinburgh

M. 2 26 2 English Bishops

"From time immemorial the bishops have been accustomed to employ their Episcopal estates in enriching their posterity, at the expense of the church" Eng. Newspaper, 1856

M. 2. 284 # Image Makers. Italians.

It is estimated that there are 200 makers and venders of Images in the city of N.Y. - all Italians. Their images are of Gypsum or Plaster of Paris. Some have fixed habitations & shops where they carry on the business; most make their own images & then peddle them about the city and country. They live here from 5 to 10 or 20 years, & then return to live & die in Italy, carrying back their earnings. They are very industrious, exist on the humblest food, often lodge on the ground, & encounter many difficulties & privations. They form no new attachments here, & associate only with one another. They are generally young, single men; their lives seem dreary and joyless; all the same & dull monotony. Many gather some ideas & go back well informed than they came. Rarely one accumulates as much as 5000 dollars, but almost all get very much less.

It is estimated that there are 1000 of these Italians Image makers in N. & S. America.

They lodge 3 or 4 in a bed in N.Y. and one room answers for several, as a house & workshop. Their clothes are shabby & cheap.

N.Y. Tribune 1853.

M. 2. 242. # Chinese.

There are about 1000 of these in N.Y. City, including only 20 or 3 females. Males & females have expressionless, stolid faces, & they are strangers to cleanliness. Unlike all others of our inhabitants, the Chinese herd together & live like so many cattle. Sometimes 12 or 15 occupy one small room & use the same for cooking & all other purposes. Brutalized by their condition in their own country, they become doubly brutalized by vice & dissipation in their contact with the low & vile of our population. A few get good situations in tea-warehouses & are the better class. Most of them peddle cigars & candies through the streets, or occupy little stalls & sell these things. Some depend on charity. Our climate is too cold for them in winter. It is said that they would be more productive than slaves on rice, sugar & cotton plantations. They are ignorant of every thing pertaining to Christian society & perpetuate here in ignorance & brutality the pagan rites & habits of their own country.

N.Y. Tribune May 1853

M. 2. 246. # Mormons.

These polygamists are uniting in their labors to spread their faith. They have missionaries in America, Europe, Asia and Africa. The proselytes are expected to come to America and to Salt Lake. Over 3600 have sailed from Liverpool this season; most pay their own passage; the poor are aided from a Mormon fund. A vessel just brought to N.York 570 Mormons, most of them from the English peasantry. The Mormons with all their faults are industrious; & they take much more care of the Mormon passengers on the passage, than is taken of other passengers of the bank. They keep their rooms in the ship clean & comfortable.

The poor join the Mormons from European peasantry to get a comfortable home & living. Nor are they as much misled, as those who make & keep them poor. The Mormons like other polygamists form a low estimate of women. A leader said in N.Y. that woman was created as a help-meet for man & to bear him children.

May. 1853. from Tribune, &c

Christianity. Contin. from M 12.19.

M. 2. 242. 243. China.

The rebels of China have a strange mingling of superstition with a little of the christian element. Yet their conceptions of Christianity are probably as rational as were those of the barbarous nations nominally converted to Christianity in the early centuries of our era. Tai-ping-wang's doctrines would not suffer if placed side by side with those of the first royal converts among the Saxons, Franks & Germans.

Christian Reflector. 1853.

The physical energies of the Chinese are benumbed, their minds stupefied, their perception of moral truth blinded or deadened, by opium smoking &c: and they are nearly hopeless subjects of Christian instruction. American Missionaries

Christianity

Dr Cleaveland, in his Sermon, ASM. June 3. 1855. said that true Christianity was transparent; was what it seemed to be, had no false appearances, no deception guile, cunning, craft, trick or management. was opposed to these things & to all hypocrisy.

Christianity of Europe & U.S. by Kossuth. May 10. 1855

The political & social evils of our days are deriving from or connected with the degenerated condition of the Christian religion. There are true Christians in every country and denomination, but denaturalized, degenerated Christianity has so deeply penetrated into every relation of life that the righteous cannot counterbalance the current, nor impress permanent marks of moral improvement on the character of the Christian world. I cannot make a single exception all over the world. There is a gradation a distinction, but not a difference. There are many things in the political institutions, social relations, in the habits & character of public and private pursuits in the United States, that could not be if the Christian religion was what Christ intended it to be. And in our Europe, Christianity is converted into a mere tool of ambition, oppression & lucre; it is indeed any thing but religion. Our religion of Christ is now a mere empty, hypocrisy, & superstition & simply formalism.

The fighting potentates of Europe talk about Christianity, but what is their Christianity? Not that which Christ taught. Look at the "orthodox" religion of Russia. Look at the religion of the perjured Napoleon, the "beloved son" of the Pope. Look at the "Queen of England," an exception in her purified class, with regard to private character. Yet she can flatter Napoleon, take him by the hand, & the English can hail & cheer him. Look at the Emperor of Austria—it is enough to name Austria. If such characters as Christians, & as esteemed by the Christian world, then the days of Christianity must be numbered.

I know not of one single christian community, which in its policy, social relations & habits, would appear to be formed by the religion taught by Christ, as the character of the Turks is formed by the religion of Mahomet. Christian character should be formed by the commandments of Christ. But the character of no Christian community has been formed upon this commandment—love another,

Konwalks Letter in N.Y. Independent continued.

If we succeed in averting the libation of opposed nations, I despair of the world's being governed by reason & morality, may I tremble for the freedom which we have to conquer, if a new reformation does not purify Christianity restore it to its original purity, & make it a true & life morality and happiness. N.Y. Independent May 31. 1855.

M. 12. 15. Theodore Parker's account of the religion which now prevails — very unlike that of Christ

The Church Aggressive.

"The Church must be aggressive; it has not one weapon of defence" — said Dr Wayland in his sermon at the ordination of his son at Worcester. The remark, says the Christian Register, is founded on the whole genius of the Gospels, and is illustrated by all Christian history. A church that stands still dies. A tree that ceases to grow must die; so must Christians & Christian churches. — Good nature and indifference called generous liberality, may lead to the same result. Christianity has nothing to fear from infidels & scoffers while it is saving the poor, healing the sick, freeing the slaves, & touching the heart-cries of the world. Chr. Register. 1855

M. 2. 296. Philanthropy & Piety.

Philanthropy & Piety should never be divorced. In all ages of the past, piety, so called, has been more cultivated than philanthropy. The aim of the Jewish system was to cultivate piety, to produce fear of God and devotion to him. "Thou shalt love thy neighbor as thyself" — was not this philanthropy? He admits that "some things favored a general regard for humanity." Christianity was different; it eclipsed distinctions among men, cared for the destitute, and before 500 had done more for mankind than had been done in thousands of years before. — In the long ages of darkness piety, so called, predominated. — The Reformation did not reinstate religion in its right relations; it began with discussions of faith; protestant sovereigns took the place of popes, & there were strifes about order, & humanity could not go hand in hand with piety. Now philanthropy is in the foreground & piety in the rear, & the former is in danger of taking vitality from the latter.

Prest. Woolsey's Sermon before Gen. Association of Conn. June 1855

Sectarianism & Denominationalism.

Sectarianism among Christians is an excessive zeal for a tenet or doctrine which is regarded as essential truth. The zeal of the sectarian, however mistaken & uncharitable is a zeal for a truth or a principle believed to be important. Denominationalism is zeal for an organization, a structure a name (nomen) a party, a section, of the nominal church, as distinguished from the universal church. It is an ignoble spirit, and is a meaner form of the same spirit that actuates the sectarian.

N.Y. Independent.

Philanthropy. Edmund Burke said some men were "the friends of their kind, but the foes of their kindred" — meaning those who showed great zeal for objects of universal philanthropy, but paid no regard to those who sought to ameliorate the condition of their neighbors. London Times.

[Cont. on page 158.

20
M.2.291. Hops [Continued from M 9.291: M 11.167.

Con. 8.331. Milford granted land to Edward Wooster. April 22 1652 for a "Hop Garden" — Hops were early cultivated in New England.

Wild Hops grew in many places in New England when first settled. A meadow in Waterbury, Con. was early named "Hop meadow."

Hop culture is said to be a species of agricultural gambling — an uncertain crop & the price vary in S. from 10 cents to 40 cents per lb. Otsego County, N.Y. raises more hops than any other county in the United States, but the farmers would be more prosperous if they raised fewer hops.
Letter from Otsego Co in N.Y. Tribune, April 1855

Con. 8.322. "Hop Grounds" was the name of Bedford, N. or N.W. of Stamford, when purchased of Indians 1680.

M.14.42. Hops are a native of all the tributaries of the upper Mississippi they are a native of the Connecticut Valley & other parts of N.E.

M.17.156 Hops in Springfield from 1654 to 1684 — Pynchon Books They grew wild, & also were cultivated in Sp. Prices 8d. 9d. 10s. 11s & 1/ or from 8d to 1/ pubb. mostly 10d to 1/.

Prices of Hops in N.Y. Oct 1856.
New Hops. or Hops of 1855 8 to 10 lb. Old ones, 1854 &c. 5 to 7c

Price of Hops in N.Y. May 1858.
Low — 2c to 7c per lb. for common to choice, crop of 1857.
Price of Hops Aug. 1859. in N.Y. Crop of 1858, 8 to 14c — Crop of 1857 5 to 7c

Had. 3.120. Hops in Hadley. Ensign Smith bought hops 1773 & 1775, 7½d & 8d lb
3.153. J Pierce picked hops Aug. 31. 1763
3.140 do. bought hops at 7¼d. (4/6 old tenor.
Prices 262 Hops called 1/ lb 1722. indicating 7d or 8d lawful.
" 249 Hops 1722 1/: 1725, 1/6: 1731. 1/3 & 1/6. (about 8d "
Prices 10. E. Hunt bought hops of Country of Pelham 1750. at 4/6 lb. O.T. (7½d. Lawful). 1749 of James Peebles of Pelham at same price — Pelham people raised hops to sell.
Price of hops 1735. 1/6. 1743. 2/. (about 6d Lawful.)
Prices 25. Hops 1737 to 1742. 1/6 to 2/. (about 6d lb. lawful
" 62 Hops 1752. 3/ O.T. (4⅝d).
Hartford Con.
Con 5. 367. C. Stanley Jr. Hops at 8s 3 times & 6d 3 times 1700 to 1711. exp money
5. 351. S. Burt 60 lbs at 9d. 1682 as pay. 1684 hops 1684 & 85. 9d & 1/ a lb
5 319. Jona. Gillet had in hops. 1677. £10.
Con 7. 115. 1699. Hops 10d per lb. Con 7. 141 & 142. 1703 — both have Hops at 8d.

M.B. 342. M 2. 194. 294 b.

Malt and Beer. [Continued from vol. II. 16. to vol. III. 197.

Malt liquors were the universal beverage of the English people for hundreds of years. In the reigns of Elizabeth and later, the most refined ladies of the court had ale at breakfast. The Normans introduced wine, but the Saxons clung to ale, & the Normans at length used ale. Down to 1750 & later the English ate heartily of meat for breakfast & washed it down with home brewed ale [not all, many used coffee or tea. Ardent Spirits were used considerably in England towards the close of Elizabeth's reign. Newspaper.

p. 383. Size of beer barrels & casks. 1532. 1566. 1660 & after. A kilderkin was half a barrel; a firkin ¼ of a barrel

M 13. 161. Bristol Beer & Dorchester Ale, adv. 1746
M 13. 376. 1728 Strong Beer was 35/ the barrel — York Beer 1/ bottle. Spa B. 1729
Old Laws of Mass.

Rec. I. 213 Nov. 1637 } Inkeepers & victualling houses not to sell wine nor strong water, nor any beer except such as shall be sold at 1d per quart. Brewers shall not sell to any inn or victualing house any beer or other drink stronger than 8/ the barrel — not to be sold to them above 8/ Penalty 20/. [32 gallons at 3d is 8/. Gallon at 1 p. d 4. Perhaps barrel was 36 gallons.]

I. 257 may 1639 } Above law repealed. Ordinaries may sell beer at 2d per quart

I. 286. 1649. Every victualler or ordinary taverner is to keep good beer for Strangers. (to save necessity of buying wine) Forfeit for offending 40/.

III. 173. 1649. Same law has "victualler, ordinary keeper, or taverner."

III. 242. 1651. All who sell beer must be able to prove that they put 6 bushels of barley malt in every hhd they sell for 3d a quart; & 4 bushels into every hhd of beer they sell at 2d a quart; & 2 bushels into every hhd they sell at 1d a quart. Penalty for first offence 40/

III. 317. 1653. Liberty of selling at 3d a quart much abused. No beer to be sold over 2 pence a quart. [This to have 4 bushels malt to hhd as before

IV. 2. 344. 1667. Many keepers of inns & ordinaries make & sell beer or drink brewed or mixed with Molasses, coarse sugar, or other materials — This prohibited. Beer to be made of good barley malt.

V. 135. 1677. Retailers of strong beer may sell beer at 3d per quart, provided they put in 3 bushels malt to a barrel; at 4d per quart if they put in 4 bushels of malt to a barrel — [6 bushel a hhd above, & 3 bushels a barrel have the same proportion]

I. 126. Sept 1634 } Ordinary keepers not to sell beer above one penny per qt. — not to take above 6 pence for a meal. [When most provisions were high.] First notice of beer in Records.

II. 14. 1642. One who kept a cook's shop might sell beer to his guests at 2d & 1d per quart. 2 kinds; "being always to have Small Beer for such as desired it."

M. 3. 400. Malt was made from Barley 1570 much as it has since been — Steeping, drying, sprouting, grinding &c. (Gouge
M 3. 29 Similar in Markham's time.

Beer in England.

Everybody drinks beer in England, from youngest to oldest. Women & children drink it at ale houses &c. The man who labors for 15/ a week & boards himself, has his daily quart of beer. The Chamberlain of Lincoln stipulates for a pint of beer daily, and commonly drinks a quart. A large share of an English laborers wages goes for beer. H. T. Tuckerman. Letter June 1857.

[Cont. in M 19. 210

22 Respect for the lowly. (sep. 8) Brotherhood.

2.246 &c.
2.243 "Of all things, it is the most difficult properly to estimate & reverence the men who are beneath us. It is easy for the weak to cling to the strong; but it is hard for the strong to value and respect the weak. We do not believe in their manhood & therefore do not revere them. The one thing that is gradually & very slowly engraving itself on the world, is the sacredness of man, whether found in the penitentiary, or slave-market or our streets. We await the age when this poor humanity so despised & maltreated will be realized as God's own heart," Christ & us, - "inasmuch as ye have not done it unto the least of these", &c. Christ called "the least of these", the least of mankind, his brothers.

See below.

M.2.234 Teachers ... we see, of whatever degree or complexion, is a brother to the son of God. "Inasmuch as ye have not done it to the least of these ~~[illegible]~~, my brothers, ye have not done it unto me". Yet the true Christian heart is continually outraged by having the inferiority of men pleaded as a reason for denying them education & all the blessings of life, liberty and the pursuit of happiness. Whole races lie under the foot of civil, religious, social oppression because of the contempt of man. The very helplessness which should excite our love and care is made the pretext of neglect. If there is one thing in a man, unmanly, it is the spirit that reveres not man; and no man reverences God who reverences not man. "If ye love not your brother, whom ye have seen, how can ye love God whom ye have not seen?" Rev. M. Conway, Unitarian, Washington city.

M.18.374 The Jewish prophets had a tender regard for the poor, and remonstrated against all oppression, & denounced judgments on the oppressor, & on those who disregard the down-trodden laborers. These were to be objects of sympathy, to be regarded as fellow beings, of a common kindred, entitling them to affectionate regard. As the prophet says: "Is not this the fast I have chosen to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry and that thou bring the poor that are cast out to thy house?" Written in N.Y. Tribune, March 1857

M.2. ... Brotherhood.

See above. The brotherhood of man does not rest on his descent from a common ancestor, but on his homogeneous nature. All human beings have common feelings and affections, a common conscience and a like structure of mind; and especially a common destiny and one Creator. These things make them one, and forever forbid the enslaving or oppressing of the one by the other.
N.Y. Tribune May. 1857

See above. Christ and the Poor.

M.2.24 2.243 "The whole gospel narrative demonstrates Christ's care for the poor; to them was the gospel preached; on them descended its richest blessings; for them his most extraordinary miracles were wrought; it was their sorrows he consoled; their sickness he healed; their infirmities he relieved; their dead he restored to life!" N.Y. Independent Sept-10. 1857

See above Brotherhood.

M.19.31. The new sentiment of humane quality, of human fellowship, of human brotherhood, is the very breath of God in human nature, & will not cease till it turns all existing cruelty & established nonsense upside down.
M.18.198 Letter from Paris 1857

M. 2. 250. M 11. 329

English County Courts.

These Courts were instituted in 1846. At first their jurisdiction extended only to sums of 20£ or under, but in 1850, it was enlarged to sums of 50£. The object of the county courts was to cheapen & simplify the administration of justice in civil cases of no very great amount. They have had the effect to thin the ranks of the lawyers. The technicalities of writs and pleadings are dispensed with, & the services of attorneys also. The parties are heard in their own behalf under oath — very much of the litigation in the higher Courts of England was for sums less than 50£. This is now transferred to the county courts, or much of it, & the higher Courts may decide such cases, but the cost is much more. The Judge examines the parties & witnesses & comes to a speedy decision. Juries are seldom resorted to, owing to the expense of time & money; but either party may have a jury trial by demanding it, if the sum sued for is over 5£. The expense of this system for the recovery of debts or damages, is vastly less than under the old system of attorneys, special pleaders & barristers. Attorneys & barristers may be employed, but in point of fact they seldom are

From returns of the county courts made to Parliament, it appears that between 500,000 and 600,000 actions are entered annually; of which about one half come to trial; and the annual amount adjudged upon is from 600.000 to £800.000 sterling annually.

In U.S. The administration of Justice, precisely where it should be most rigidly just, in its dealings with the poorer classes, is what it is most deficient in this country — especially in courts of petty jurisdiction in cities, &c. The lawyers & officials who prowl about such courts should be exterminated by a better system. The reality of our great ills may be too strong for the Law reformers.

N.Y. Tribune, Dec. 22. 1856.

The Tribune admits that "Cheap Law leads undoubtedly to an increase of litigation."

English Jurists.

A proud disregard of the opinions of English jurists and a servile adherence to them are equally hostile to the improvement of our system of jurisprudence.

Am. Law Review, Vol. I. p. 166

English Justices.

Herbert p. 230 In Herberts time, 1637, Justices were accused of abusing their office by taking petty country bribes, & many in some shires were mean persons. Yet Herbert says it is an honorable employment for a gentleman or nobleman in his own county.

M.2.298

Our American judges are constantly flattered and are made the objects of a sort of divine worship. According to the theory of the common law, the attributes of a judge are almost the same which the canon or ecclesiastical law ascribes to a bishop. A bishop is supposed to become inspired & holy: as a man his conduct may be outrageous & scandalous, but all that he does as bishop, has a color of superhuman sanctity. Very similar is the theory of the law as to judges; as men they are supposed to be inspired, though off the bench their opinions are like those of other men.

Within a century & a half the judges have adopted the practice of giving the reasons for their opinions. This has stripped them of the convenient cover for error & blunder, which is necessary to any one who would play the part of an infallible. Infallibility cannot comport to argue &c. When the courts began to give reasons, they confined their pretensions to infallibility. But the practice of giving reasons for legal decisions has added vastly to their soundness & justness.

The real improvement in the character of English Judges since the revolution of 1688, is partly owing to the stability in the term of judicial office, but much more is owing to the necessity of setting forth the reasons for every decision.

N.Y. Tribune April 28. 1855

M.2.262. English Judges 1855.

English judges are attended by their Clerks and marshalls. Each judge has one of these. The Clerk is an important functionary. The marshal is of less consequence. Before railways were known the judges travelled in their own carriages; now the travelling railway carries judges lawyers, jurors & witnesses. The county is obliged to find lodging for the judges while on the circuit. At every assize town, they live in a private house, with a retinue of servants, cooks, waiters, &c. and give entertainments to the bar, county magistrates, &c. The echo of the bugles announces when the judges are going to & from the court. Justice is honored in England with all sorts of form & outward observance. On entering each county, the judges are met and received by the sheriff & his retinue; the retinue consisted formerly of the sheriffs bailiffs, not to exceed 24; but pomps & shows are dying out, & now a few pensioners accompany the sheriff & escort the judges to & from the court & preserve order. The first performance is for the judge in official scarlet, to attend service & hear a sermon in the principal church, from the sheriffs chaplain. He then goes to the court & commences business.

M.12.222. The judges appear one day in a scarlet robe, & one day in a black robe; one day in a full bottomed wig & the next in a Romilies peruke. These changes are not explained. In England, the day of the costumer is passing away; the ability of the English bench would be belied & shown by throwing off these trappings; they make the groundlings stare, but are infinitely ludicrous to the eyes of common sense.

The causes seem to be fully & fairly tried in about one fourth of the time we consume in the same. The judges of the circuits have 5000 £ per annum. They expend about 500 £ or 2500 dollars in travelling expenses, including the presents they give, their living at the assize towns, &c.

[Cont. in p. 93.

H. Harpers Mag. Jan. 1856

m 2 250
M.2.29.6. # Courts in England

Court Houses or Rooms (from observations in 1855.

The bar is arranged round a large square or oblong table, covered with green baize. The seats rise amphitheatre-wise on three sides. The judge is on the 4th side. The table may accommodate 20 persons. The barristers are ranged all around the table, attired in wigs & gowns, sitting on long wooden benches, or settees with high backs. There is not a chair in the whole arena. The whole affair seems quite uncomfortable. Seats for the jury are on one side of the amphitheatre; on the others the small audience are seated. The judge has a seat by himself; on either side of him are places for the sheriff, chaplain & county magistrates. The witness box is one side of the judge, & the crier a little further off. At the door & in different parts of the house are the pensioners, or javelin men, to preserve order. Directly under the judge sits the clerk in wig & gown. Each assize town has two court rooms, one for civil & one for criminal business. And there is a judge for civil & one for criminal causes.

M 2.19.1. Barristers & Attorneys.

The barristers of Westminster Hall go with the judges in their circuits. There is no provincial bar in England but all barristers are London men. [He calls barristers & lawyers the same—they are also called advocates or counsel. They have private lodgings in assize towns; may not put up at an inn. They are not familiar with Attorneys. The barristers gown is stuff or silk; he has a dingy grey peruke with rows of curls behind, with a dangling tail or queue. The gown is a graceful dress, the wig a deformity. The barristers dine together at the principal inns at 6 or 7 P.M.

Attorneys or Solicitors abound in the counties and provincial towns. He does not consider them as lawyers, or as belonging to the bar, says little about them & nothing about their dress.

M.2.288 Grand Jury.

This is mainly composed of the county magistrates or justices of the peace. They are men who dine together, hunt together, set at petty sessions together, & as a general result will confirm as a grand jury, what any one has done as a magistrate. This is wrong.

There is no public prosecutor. This leads to much abuse.

There is great dispatch of business. They do not consume one fourth of the time that we do in U.S. in Mass. & Penn. Courts. This tendency to great dispatch is on both criminal & civil side.

Special juries are not unfrequent. On paying a guinea per head, a man has a right to a special jury.

The new rule in England is to permit the plaintiff & defendant to testify; they are both examined. The judges consider this an improvement.

All the cases that I saw tried, from petty larcenies to capital felonies, seemed to be fairly & humanely tried.

"I saw several cases tried of the horrid crime against nature. A judge informed me that they occured at almost every circuit, & I saw one conviction on full testimony."

Between judges & lawyers there is no want of respect or courtesy. The bar are disciplined & subservient—there is too much of this. The barristers are not so fluent as our counsel in U.S. & their style of speech is inelegant. Many barristers are briefless—a few do the business. An American in Harper, who has attended Eng. Courts. 1856

Cont on p.93

Wealth, its influence.

Sen. M. 2. 213; Nat. Hist. 2, 2; M. 7. 309; Con. 9. 40—; M. 6. 314.
M. 9. 418; M. 15. 28; Nat. Hist. 2. 86.

Wealth may be converted to good or bad ends, but I distrust the influence of wealth on individuals. Independence & luxury are not likely to be good for any man. Leisure and luxury are almost always bad for any man's I know there are noble exceptions, but I have seen so much of the evil effects of wealth upon the mind, making it proud, haughty, and impatient, robbing it of its simplicity, modesty, and humility — bereaving it of its large & gentle and considerate humanity; and I have heard such testimonies such astonishing testimonies to the same effect from those whose professional business it is to settle and adjust large estates, that I more & more distrust its boasted advantages; I deny the validity of that boast. In truth I am sick of the world's admiration of wealth. Almost all the noblest things that have been achieved in the world have been achieved by poor men — poor scholars and professional men, poor artisans and artists, poor philosophers and poets and men of genius. A man trained in the school of industry & frugality acquires a large estate & his children possibly keep it, but the third generation almost inevitably goes down the rolling wheel of fortune.

Rev. Orville Dewey.

Almost every thing earthly has its revolutions. In this country, where there are no laws of primogeniture, the wheel of fortune revolves in families about once in three generations sometimes oftener. The rich fathers of the present time will probably have poor sons to succeed them; whilst the industrious, economical poor, parents of this generation will see their children rise above the others. The snobbish tone of our cities & villages, of which we have more than England, is destined to mortification & contempt.

Boston Commercial Intelligencer

A. W. Bradford LL.D. at Union College Commencement July 1855 delivered the College Senate address, addressing the Students, he said: —

Wealth & prosperity have rolled into our country a fearful tide of corruption, which must be breasted with courage. Terrible indeed is the enervating influence of luxury. All the maxims of worldly policy are arrayed before the fire in the struggle with the crimes, vices and corruptions of an opulent nation, only the Christian warrior can fight that battle with success.

Dangers of wealth in U.S.

Our national reckless, go-ahead spirit is full of peril. It is heedless of the lessons of history, and defying in the face of the Laws of Providence. Children are devoid of all reverence & determined to have their own way. Parents by precept & example teach their children that wealth is to be valued for the social eminence it gives, or the display it makes. The rich man who educates a family in habits of self-indulgence & does not teach them that property has duties as well as rights is much more dangerous than the Socialist. Socialism can get a footing only when such rich men prevail.

N. Y. Christian Inquirer 1855.

Wealth &c

Sudden Elevation.

"Certain airs, perhaps universally attend a too sudden accession of good fortune in every child Adam, from the equator to the poles."

Lond. Qu. Reviews. Vol. 30. 251. — Capt. Parry's remark.

28 Rise in Prices [continued from M.11.146; M.14.21.

Rise in England. M 14.49.

New York Tribune, April 15. 1855.

The Tribune thinks grain of flour are higher than they ever were before since they were first raised here.

All edibles are very high.

In New York Flour is $10 to $13 a barrel
" Wheat White $2.70 to 2.80 bushel
" Indian Corn 1.12 to 1.16
" Rye — 1.50
" Oats 76 to 86c
" Barley 1.25 to 1.37

These are wholesale prices.

There is a general scarcity of breadstuffs, though much less has been sent to Europe than in previous years. It is not the result of speculation that prices are high. The drought & insects last season cut short the crop very much.

May 30. 1855. Flour is still 10 to 13$ in N York, wholesale. Three kinds go up to 13$, viz Genesee extra, Georgetown, & Richmond. The great part is sold at $10.50 to 12$. The prices in Northern ports are about a dollar a barrel higher (or 75 cents to 1$) Flour here is 12 to 14$. I have given 13 dollars this year for flour good, but not the first. I gave 13 dollars, if I mistake not, in 1837; and once before that in 1817 — or not so far from 13$.

Rye flour in N.Y. is 7.25 to 8.75 per barrel (fine & superfine) and sells in N.H. at 5¼ cents per lb for best. Cornmeal in N.Y. 5.06 & 5.37 bbl.

Grain in N.Y. Wheat 2.75 to 2.80 a bushel for prime white. Other sorts 2.40 to 2.62; Rye 1.65 to 1.70; Corn 1.08 to 1.17c Barley 1.15 to 1.20; Oats 60 to 84c; Beans 2.37 to 2.87.

Beeves in N.York for all the month of May 1855. 5 weeks May 2. 9. 16. 23. 30. averaged 12 to 14 cents per pound for the four quarters — have been 12. 12½. 13. 13½. 14 cents per lb, good and bad. Lean, ordinary beef oxings almost as much as good, or only 1 or 2 cents less.

3.48

Beeves at Cambridge & Brighton, during May brought from 7.50 to 10.00 per 100 lbs of quarters, hide & tallow. The best was generally 9.50 to 10$ & one week went to $10.50. Other qualities 7.50 to 9.00. Some at 7$. Working Cattle are taken for beef at New York & Boston, & bring within a cent or two as much as first quality beef.

Other meats as high as beef, except Pork.

Beef was never so high in New York as in May 1855. In Boston it has been 16 dollars per 100 lbs before (1815. 16 or 17. I think. Cheese, Butter, Potatoes & other edibles are very high).

Causes of High Prices, from N.E. Farmer.

Labor has been diverted from the land by the war in Europe, & the emigration to California & Australia. But there is a deeper and more important cause of the high prices in this country. "An extravagant style of living, ultado for what are properly called luxuries, and a withdrawal of labor, which belongs to the soil to produce these luxuries, — these may be regarded as prominent among the causes of the permanent and gradual increase of prices."

Other causes [from Nat. Intelligencer

Every commodity essential to human existence now passes through the ordeal of regular speculation. Hence the high prices of breadstuffs.

Oct. 1856.

Rise in prices.

Causes of Rise in prices or high prices. Rural N. Yorker 1855

Scarcity, or a fear of one; a speculative movement, a demand above supply, real or supposed.

There can be no permanence in values, prices are ever fluctuating like the waves of the sea. When prices are much above or much below the mean rate, we may be pretty certain that they will come nearer to the mean rate for a time. [The mean rate becomes permanently higher or lower, also. The Scarcity or unusual demand which increases prices here is often in Europe.

Rise in Prices, and Predicted Crash.

N.Y. Tribune, March 13, 1857. estimates that in 8 years 700,000,000 dollars, or seven hundred million dollars, have been added to the specie of the world, chiefly by the gold from California and Australia, since 1848; and supposes 200 millions have been manufactured, and 500 millions remain as the actual addition to the world's specie. Based on this, other currency has increased 300 millions, making the actual increase in the circulating medium of the world 1000 millions, in 8 years. Hence the great enhancement of prices; the immense importations, the extension of railroads, the increase of our indebtedness to Europe, speculations of all kinds, and extravagance & expenditures beyond bounds. Our own manufactures languish, and men are drawn away from agriculture to something that promises more. We plunge deeper & deeper in debt.

A Crash, a great Revulsion, the Tribune thinks must come, our prosperity being bloated, unsound and factitious. It may come this year; or next; or later, but must come. Its real, ultimate cause will be extravagance and high living, too much building and adorning, and too little cultivating the earth; too much buying abroad and on time, of things which we should make at home and pay for as fast as we use them; a fortuitous increase of the precious metals. [We shall see.

Rise in Land previous to 1816.

At first, land & for some time after settlement began, land in America was worth little or nothing. As population increased & settlements extended, the value of land slowly advanced, and recently more rapidly. It increased more in 10 years previous to 1816, than in 20 preceding years, previous to 1786. There has been a general rise of all commodities. Commerce, manufactures and population have been greatly increased, & the value of land has greatly risen. Port Folio, Sept. 1816. 1:193

May 1857 in City of New York

N.Y. Tribune thinks food for man & beast was never dearer in an average, in that city than now, excepting perhaps winter and Spring of 1836-37. Some things have been higher than now (May 21. 1857) but probably the average cost of all articles of subsistence was never higher. The tendency is still upward, & the prospect for crops in 1857 is not good. Sugar is 3 times as high as wheat flour. A bushel of wheat now will hardly buy two bushels potatoes — Hay in Western N.Y. was 8 dollars per ton in fall of 1856; now worth 20 per ton. Oxen have been doubled in price within a few years.

[Cont. on M 18.426.

Sickness, & things used in it. [Cont from M.1.65.66.

Sickly seasons [Cont from M 9.291.
see 15.77.

Min Caulkins p 252. } The sickly season of 1689 noticed in Newlondon. County court adjourned Sept. 1689, on account of sickness

p. 320 to 325 – Deaths of Newlondon men in 1689

p 320. An epidemic throat distemper prevailed in July and August, 1689.

p. 253. A contagious Distemper met L. June 1690. Court adjourned. What was it?

" 198. The summer 1689 was very hot, & virulent epidemic visited almost every family in Newlondon – more than 90 died mostly in July and August. Mr Wetherell, Recorder, calls it a "distemper of sore throat and fever"; it was the most fatal in the extreme hot weather.

M.14.283. In a military Expedition 1645 of 200 men into the Narragansett country, 2 barrels of Raisins of the Sun and 1/4 Cat Sugar were provided. These must have been for the sick. see M. 11.65 & 66

Holy Reg. VIII. 326. } Bradstreet's Journal says "these western parts were sickly in July, August & September 1668, but not many died. The general distemper was a fever & ague. Very sickly at Guilford, families leaving."

Con. Thanksgiving appt. Oct 1668, mentions health in most
4.164. plantations & restoration of health where sickness had prevailed.
4.160. " " Fast Proc. Oct 1669, mentions "Strange sickness in several plantations."

416. Con. Fast Proc. Oct. 9. 1651. notices "diseases or infection in Massachusetts."

Bradstreet. VIII Journal. 327 } 1669 Sickness in divers places, especially in Con.

Misc 3. 221. Hubbard mentions that Ague & fever prevail in the heat of summer, on the Southern coast of New England, chiefly attacking new comers, but not sparing others. He refers to the towns on the Sound – It is like the disease in Virginia but not so violent & universal. Very fatal some seasons. This fever & ague had visited every town & some two or three times since 1640, or within 40 years. New Haven & Guilford were towns afflicted.

Bradstreet above 1668, refers to this disorder.

Bradstreet's Journal in Connecticut } "A malignant fever was very severe through Connecticut in 1683." This sickly season was noticed by others.

M.4.149. 1729. Measles spreading in Boston.

The Fatal Sickness, called Throat Distemper, [1735 to 1740 & after

See Misc 4.108.100.158. References at p. 108.

M.4.166. First notice of the disease in the papers. Aug. 11. 1735
Newbury p 204 & after.

M.4.190 Yellow Fever so called, met in York 1743.
217 persons died between July 25 & Oct 22

Was the "Hungry or Throat distemper at Lyme previous to Feb 1735 (next page
similar to that in New Hampshire, latter part of 1735?

M.1.153. The Disease in New Hampshire first noticed in paper of Aug 12. 1735
1735 – 50 had died in Kingston. See Smith's Notices M. 322; See M.1.154.155
and M.1.156. M.1.157. 3 places. M.1.158. 159, 3 places

1736 M.1.159. August 28. Distemper at Springfield, Enfield, Windsor
and towns below Windsor Not at Northampton or Hadley.

Sickly Seasons
Things used in Sickness

M.1.98 Jan. 1713-14 } In Fast Proclamation, "general sickness in several parts" is mentioned, & "great scarcity of grain & corn of all sorts"

April 1714. Epidemic sickness in Boston the people past now & then, many of a fever.

Mac.1.103 Feb. 1717-18 } Several parts of this land have been visited with a mortal fever, & great numbers have died. says Fast proclamation

M.1.112 Oct 1723 } Fast Proclamation of Mass. October, & Thanksgiving Proclamation of Connecticut, November, both mention Sickness in many places.

M.1.115 April 1725 } Fast Proc of Con. mortal Distemper in some towns. many carried to the graves

M.1.121. May 1734. Sickly at New Haven — at Rye

M.1.145. Oct. 1732. Great Colds people have died at Boston and all through the country and Eastward

M.1.146. Nov. 1732. Prevalent Westward. Grievous to elderly people, and mortal to some. Attended with Pleurisy at Suffield. 7 or 8 died in a week.
Extended to New York — attended with fever in some cases

M.1.148. April 1734. Pleurisy has prevailed in towns about New Haven Students at Yale College are sent home. Paper of April 29

M.1.150. Feb 1735. Quinsy or Plague in the Throat has proved mortal to divers persons at Lyme, Con.

M.1.156. Scarlet Fever at Ipswich.

M.1.160 Nov 1736. Fast in Connecticut on account of mortal sickness in many towns — (Throat distemper no doubt.

M.13.219. The Throat Distemper terrible at Oxford, Mass. in 1768 & 69. 108 persons died. 1/10 of people died

Ellis's Roxbury p.76 1647 } 1647. The great epidemic called a cold — in much of the country. Mr Elliot says most of the people of Roxbury were sick at once. It was a cold. But few died, but those were shining ones

1676 April & May
I Mather. M.8.286 } Sore epidemic diseases — almost all in New England have been attacked or some in almost every family. Some eminent men & others have died. "Sore & malignant colds", are the complaints.

32 Hogs, Pork, Bacon, &c. (Cont. from Misc. 15. 197.

Hogs feed on Clams. See M 2.243. M 4. 277
Coddrington 2.317. Misc 9. 356. M. 11. 69.

Miss Caulkins, p. 287. says droves of hogs resorted to Morton's Point to root up the clams at low tide; the place called Hogneck — in New London.

Hist of Groton p 39 } 1672. Selectmen ordered that all swine above 3 months old, that go upon the common shall be ringed with two sufficient rings in each swines nose, well put in, from March 10 to the last of September.

Ears of Hogs

M. 14 228 } No animal of prey has pendant ears. Dog ears come from domestication — The wild boar is pictured in London with erect ears. Did the wild hogs here have erect ears, when wild? Did tame & pasture hogs bring in pendant ears?
London 1015 } London pictures some domestic hogs with erect ears, but most have pendant ears. — The wild hog has an arched back & high bristles as pictured in London; also the Berkshire hog has an arched back but no bristles. The other backs are straight or near it. The Suffolk hog has erect ears.

b. 1018 The Old Irish breed are long legged, thin sided, lank, haggard, unprofitable swine.

M. O. 409. Some hogs and many are rude gaunt long-legged, arch-backed, rough snouted animals with manes, they look like wild boars.

London 1019 } Ringing Hogs.
London 1019. mentions "ringing hogs, or fixing rings in the snout as the common practice of restraining them" in England. He prefers cutting the tendon of the nose or snout with a sharp knife.

M. O. 402. Swine in England.
London 1019 } Pigs are sold at a few weeks old. Commonly roasted whole.
" Porkers are 5 or 6 months old. These used fresh, or pickled.
Same M. 18. 172 } Full Grown Hogs, 18 months to 2 years old. mostly converted into bacon. These undoubtedly are much used for pickling, though he does not say so. Pickling pork is done in the Seaports for army, navy, other uses, &c.

For family use the hams are taken out & dry & the rest of the sides called Flitches, are salted, salt petred & smoked. He alludes to no pickling pork for family use, but his account is very imperfect. He says brown is peculiar to England.

Ed. Enc. Vol. 554. In Piedmont, swine are black. In great fair at Salenge I did not see a single hog of any other color. In Bavaria they are reddish brown; in Normandy all are white, & the bristles of the white are short & not fit for brushes &c, & these white swine of Normandy are highest at the rump & the back inclines down from the rump to the legs, &c.
Ed. Enc. 529. The Polish & Russian hogs are rufous or yellow.

M 17. 320. Pynchon's Hogs 1675 were many of them black. especially his Sows. He had 30/40 hogs.

Spia. Sanded sow and sanded swine are mentioned some 6 times.
M 17. 318. [White hogs not noticed by Pynchon.]

M. 17. 23. Hogyokes were made for Pynchon at 4d each
" " Rings were made for Pynchon's hogs at 3 each [must have been something rather larger]

Color of Swine
M 3. 3.; M. 13. 411 } Markham mentions white swine, sanded swine black swine (not common) and pied swine. He thought swine of one color the best — and pied the worst. Black Tolerable.
M. 3. 3. Sandy red swine or red could be noticed. Wild boars impale red, or yellowish-brown

Price of live Hogs.

Aaron Hall sold shoats or live hogs in 1816 at 5 cents:
1802 2¼d per lb and 2d for large ones; 1804 Nov. 2d per lb.
1803. 2¼d & 2½d per lb Sept. — 1804, 2½d a hundred 1807. 3 cents lb.
1809. 3½ cents hundred — 1810 4½ cents per lb.

Shear Pork, no sold at 8d per lb. 1800 to 1806.
Ca. do. 1820, 9 mas per lb.

M. 17. 23. Pork bought & sold by the Pynchons — Hogs do not seem to have been plenty in early years of Springfield. At least, there is no allusion to pork by the barrel, & by whole hog, at Springfield till after 1660. Previous to this, Pynchon bought pork by barrel at Windsor Hartford & Wethersfield.

M. 17. 24 William Pynchon before 1650 bought & sold pork by 20, 30, 40 and 50 pounds, & sometimes more, at 3½d per lb. also some small whole hogs — 109 lb, 90, 195 & 152 lbs at 3½d.

M. 17. 24 } Bacon, 1646 was 5½ lb. Flitch of bacon 60 lbs at 6d. 30/.
M 17. 32 } Bacon 16 66 and down to 1678, 6d per lb. always.
Bacon always 6d down to 1680, & in large pieces or flitches — often 40 to 50 lbs, 20 to 30 lbs, &c.

M. 17. 320 } Salt pork not sold from the barrel — No allusion to any hams, smoked or otherwise.

M. 17. 320 Fresh Pork was sold & bought by pieces of 10. 20. 30 or 40 lbs by John Pynchon at 3d, rarely 3½d, down to 1692. Pieces of pork in summer were charged at 3d and 4d. Were these salt pork? None sold in summer at above 4d per lb, when bacon was 6d.

1st. 24. Pork without bone called 4d. Pieces of pork seldom over 3 pence, by John Pynchon. Some 3½d & a little 4d.

Sa 17. 23 } Pork by the hog.
3/8. } Pork by the barrel

1669. M. 6. 206. Pork by barrel 53/4. (Boyse. 1676 Pork 5d/ lb. 011 Ent.
1666 M 6. 203. 42 barrels Pork at 50/. (Shrimpton. 1660. H. W. 66, Pork 70/. bbl
1708 M 6. 366. a barrel Pork 70/.
1744 M. 4. 196. Maryland Pork 9£ barrel (only 45 or 50/. l. m.

Hams. Heresbachius 1570 & Markham 1613 &c. make no allusion to Hams — nor to Salt pork in the cask.

Heresbachius & B. Goose 1578 — M. 13. 408 } No animal makes more dainty Dishes than swine. They love the fruit of oaks, beech, mast holm, hakels, crabbles, plums, cherry & apple trees. They dig up worms, wallow in mire and tumble in puddles & water & hunt after fern roots, & the roots of bullrushes, rushes and sedges, & long grass. When food fails abroad they must be fed with acorns, beans, peas, tares & barley.

Markhams account of Swine M. 3. 3. & Heresb. B. 411
It was the way in Markhams time to furnish the fatting on peas & beans to harden the flesh & fat

M. 13. 408 Measles or little grains as big as peas are mentioned by Heresbachius, & are called a disease by Markham

M. 3. 3. Markham says swine are good for bacon; and for the Spit, and for sowse and puddings (Sausages). He makes no allusion to Salt pork, or pork pickled in brine

Bonds Watertown p. 998 } 1640 Ordered "all hogs to be ringed all the year long" If hogs unringed & not sufficiently yoked do damage, owner shall pay damage & 5/.

Cont on page 112

Funerals & things Connected — [Con from ll. 15. 45]

Graves

Miss Caulkins' Hist. p. 111

In 1655, New London chose Goodman [Wm] Comstock "to be grave maker — to have 4/ for adults' graves and 3/ for children's graves.

In 1662. he was chosen to make all graves — to have 4/. for graves of men & women, & 2/. for those of children, to be paid by survivors — he was also chosen sexton, & to order youth in the m. house, sweep the m. house, & beat out dogs, & have 40/. a year.

Cemeteries

N.Y. Independent May 3. 1855

Our burial places are in general a reproach to us. We bury the memories of the dead in the same graves with them, and then forsaking their resting places, leave them to become frowsy from neglect. Our graveyards look more like deserted stone-yards, than like the resting places of our friends who have gone before us. The everpresent head & foot stones are of all sizes and colors, and are irregularly distributed as if they had fallen from the clouds. They lean at all possible angles, & have nothing in common save their eastern aspect. The surrounding fence is dilapidated and useless & cattle leave hoof prints among the graves and rub down the grave stones. Why shall we not spend a portion of our time in adorning these fields of the dead? We can cultivate shade trees & the mulberry, can have tasteful monuments, can have a neat paling around the yard, an appropriate entrance, and decent gravel walks, so that the foot need not fall on a grave during an interment.

It was a pagan practice to burn the dead, but the followers of Christ buried them and differed in these things from the nations around them.

Let us employ more taste in our rural cemeteries. Let alleys and walks wind through them; let drooping willows and tapering firs adorn them, and our own hemlock.

Consecration of burying grounds

An English bishop lately consecrated a burial ground at Scutari, to bury English soldiers & others. Some one asks pertinently enough, "who is affected and what is effected by this act?!"

Independent, 1855.

Cemeteries in Europe

Burial Grounds in Germany are every where surrounded by high walls; also in Hungary &c. They are laid out with regularity, and the dead sleep in lines. Every inch of ground has been used, & doubtless many times. Their monuments are neat and tasteful, but not so costly & gorgeous as at Mt Auburn and Greenwood. In writing epitaphs, the Germans are less vain than we & more tasteful "asleep", "not forgotten" "he will rise", &c. tell the sad tale. — In Vienna, the poor are buried in deep pits, a pit being opened & closed every day. In the night the dead wagon passes about the city & is gathers these bodies of the poor & miserable, & carries them to the pit dug in the ground, where the naked bodies, without coffins and without shrouds are plunged into their dark home.

"Allsaints day" is when the catholics pray for the souls of deceased relatives, on that day all the saints in the calender are invoked. Cor. of N.Y. Tribune in July 1855

M. J. 247. Funeral of a son of Enoch Freeman, Falmouth, Me. in 1771. when two pair of women's gloves given. Wine & lemons. & under bearers were paid.

Rev. Samuel Phillips of South Andover died in 1771 and the parish voted in regard to his funeral, that the bearers should have rings, that ordained ministers that attend the funeral should have gloves, & that the ministers who preached gratis in Mr Phillips' sickness should have gloves, & that the parish would be at the charge of the funeral. Cor. of N.Y. Evangelist. 1855.

Cor. II. Letter End

English Funerals.

Extract from the will of Edmond Pynny of Brodwaye in the County of Somerset, yeoman, Dec. 7. 1631.

"Item. my will and minde is that such a poore people as shall come and be att my funerall, shall have sufficient and competent meate and drinke to be provided by my wife executor and Overseers out of my owne provision, and if that shall not suffice then to buy the rest." — No directions about the rich.

Cor. II Letter end. M. II. 56

Funeral Sermon in England

John Pynny of Exeter, nephew of the preceding made his will May 25. 1637. and gave "for a funerall Sermon in twenty Shillings." "and for other necessaries (for the funeral). I leave to my wife and overseers as they shall think fit."

Hist. Groton p 117

Com. Congress on Funerals 1774

One of the regulations of the "Association agreed upon by the Grand American Continental Congress" assembled at Philadelphia in 1774. was as follows: — "On the death of any relation or friend, none of us, or any of our families will go into any further mourning dress, than a black crape or ribbon on the arm of hat, for gentlemen; and black ribbon and necklace for ladies; and we will discountenance the giving of gloves and scarfs at funerals."

— — Funeral in 1663.

Two sons of Wm James of Northampton, died at Springfield at the house of John Lyncon Jan. 25 & Feb 11. 1662 (3 for one or both funerals Mr Pynchon charges — "½ bushel wheat flour for cakes, with spice, sugar &c. 4/." ½ bushel of wheat flour was made into cakes! —

Firing at Funerals.

W. & M. p. 270

Funeral of Gov. Winthrop. After his death, the surveyor gen. sent 1 barrel powder of the country's store to the artillery officers of Boston, to be spent at his funeral, to be repaid if required. The G. Court required no pay — thanked the Company or the Boston people for "solemnizing his funeral". Here are 150 lbs powder expended by one company to make a noise at his funeral.

Rec. IV. 1. 242. 1655.

Gov. borrowed 2 bbls powder of Surveyor General, which was spent at funeral of Maj. Gen. Gibbons. G. Court gave it. Charlestown spent 32 lbs powder on same occasion. To many guns then. [Here are 232 lbs powder expended at this funeral.

turn over

Funerals.

"The practice of partaking of ardent Spirits & other refreshments at funerals, was brought by our early ancestors from their own fatherland; and generally, if not universally observed. The sums expended in "hot waters" & other drinks upon such said occasions, were surprisingly large"
Davis's History of Maryland. 1866.

Hd. Registry Margaret Johnson, widow, of Hingham. 1659
X. p. 845. At her funeral — "Licorice & sugar spent at her burial 15/4; more 1 bushel wheat 4/6." Licorice should be liquors.

Misc 67 (Funeral of Isabel Simkins —
211. 1669) 12 Gallons wine in Sickness & at funeral 44/.
6 pairs mens gloves 2/. (for beams?) 4 pairs women Gloves 6/. (4 women
repaid some Duty) Coffin nails 16/6. digging grave 3/

M. 6. 215. 1686. Capt Henchman's funeral charges £16. 3. 10.
Small for those days.

M 6. 353. Philip Jones. Funrl Charges £30. 1688 £ 1030
M. 6. 353. 1688. John Hayward. Funeral Charges £57. 5. 6. (Estate 347
M. 6. 355. 1695 Jane Philips Funeral Charges 16. 16. 0 (Estate 348
M 6. 358 1694. Mrs. Thatcher. Funeral expenses £160. 4. 8 (Estate 1088.

M. 13. 291. 1703. Richard Sprague's funeral Charges —
The 3 doctors bills were only 36/8.

Gloves cost £40. 6. 4. & 13. 8. 0 & 12. 17. 8. & 3. 2. 0. — (including 3 yards Alamode & some hat bands. very dear)	£69. 14. 0
Hatbands &c to cover the drums	1. 6. 0
Crape to cover leading staff, halbert, &c.	1. 4 1
Rings of two sorts	25. 2. 1
17 Rings in the house & 9 new ones to relations	16. 4. 0
Coffin 50/. opening the vault 12/. Removing Corps 18/8.	4. 0. 8
Tolling bell & Pall 10/	0. 11. 0
Biscuit & Butter & wardens Hibbins at funeral.	0. . 0
Gloves to Bess the negro 2/6	0. 2, 6
Gravestone & Pillar 10£. Wine 15. 10, 0	25 10. 0
	145. 16. 6

should be 147. 16. 0. some things omitted — 39/6

M. 13. 295. 1694. Widow Cutler, rich. Funeral charges for £38.
not her daughter

M. 13. 296. 1695. A Farmer in Sudbury — Estate 230£. Funeral charges 4/6. Doctor in Physic & attendance 12/. Administration & Registering — 16/.

Ind. Funeral Charges of a Watertown man 64/. Doctor 18/. Estate 171£
" Funeral Charges of Mr Peter Noyes of Sudbury £8. 1. 3. Estate 1590.
" 1699. do do of John Smith / 11. 17. 7 —
" 1700 do do of Capt Bond Watertown 5. 0. 0 — Estate 275
Dost writing in Bill 30/
Funeral charges of Thomas Green of Malden 92/.

M. 13. 299. 1708 Capt Isaac Williams, Watertown. Funeral Charges 18. 4. 7
" " Solomon Phips, Cambridge do do 14. 8. 0
2 Doctors 24/ & 30/. Nursing 87/6. Insolvent. Paid 14/6. on £
" " Michael Bacon, Billerica — at funeral 1707 there
were 11 gallons Wine 33/6, 23 pairs gloves 34/6
mourning ribbed ..... 32/. winding sheet 22
Coffin & grave 13/. Providing for relations at time of funeral 23/

Misc. 13.299 } Jonath. Russel. Funeral charges £13.8.4
1708 Dr Toothaker 27/. Dr Reed 6/. Mr Hinds 40/
yet Inventory was only £102.16.0
One account of funeral charges is only 36/

1711. M. 13. 300. Funeral Charges 10.14.6. } Estate 187.13.0
Coates bill — 1.10.0 }

1712. M. 13. 300. Josiah Richardson. Chelmsford. Gloves for funeral 8/
Coat Toothakers bill 40/. Dr Prescott 10/

1712 M. 13. 300. Wine Rum & Brandy for funeral of Dr John
Allen of Sudbury 58/8. mourning for do £6.0.9
Coffin 6/. digging grave 8/. other Expenses — Estate 198£

" " Another Estate. Funeral charges £3.19.6. Estate all 20.11.4

1713 " } At Reading more Funeral charges £30.4.0
John Herbert. Doctor 20/ is 33 } — Personal Estate 71.13.4

" " Another — Funeral charges £29.6.0. Estate 750£

" " Another. do — do — 28.12.11. Estate 961£

1714 " 301. Allowance Expenses in last sickness 11-0.0. Doctor 12
Funeral charges 78/. Gravestones 30/. Grave 4/6
Wine at funeral 15/.

1714 " " Mrs Elizabeth Clark, late of Billerica, had been
wife of Rev Thomas Clark of Chelmsford.
Funeral Expenses £16.15.0. — £12.17.0.

— — — Funeral expenses allowed on several estates —
£43.1.2 — £20.18.2 — 8.18.8 — 12-3.2 — 14.19.6 —
12.19.10 — 10.0.0 = Doctor once £5.4.0

— — A Female. Porters & grave 23/. Wine 33/9 Gloves 54/
Coffin & nails 18/. cider 4/. pall 10/. sugar & spice 11/
Scarf & gloves 21/. 6 scarfs to bearers 10/.
Rugg & bell 1/. Firing to warm the house, serving
the wine, and two men 25/.

1716. M. 13. 302. Funeral & mourning £20.17.0. Doctor £6.1.0
" " " Another Funeral expenses £10.8.5. Doctor 30/.
" " " Another do — do 18.16.11 Doctor 30/

1722. Funeral expenses continue mostly from 10£
to 25£ — some 30 or more; & some only 5 or 6£

1699. M 6. 359. Benjamin Backway, Boston. Estate 570£
Funeral Charges 62.11/7. viz £ 5.8.4
Funeral Cloths 67/5. Gloves 65/10 mourning rings 1
making funeral Cloths 76/4. Chest 7/4
Plates & nails for Coffin 110/2. Stone cutters bill 45/
Shoes 8/. Crape 34/5 Grave ring & ball &c — 20/6
Coverlet Coffin 7/. sundries for funeral £14.16.6
Funeral Apparel £7.12.9 & Tailors bill 43/.
2 prs blk Silk Gloves 18/. Some pounds added for crape. &c
Another Tailors bill 28/2.

1754 M. 4. 120. Maj. Benj. Davis's Funeral was attended by the
Regiment in arms Nov. 30. 1754. He died Nov. 26

Funerals

Misc 6. 363. Rev John Russell of Hadley. £
1692-3 Building 2 tombs, for him & his former wife 20.0.0
& this funeral charges for mourning 8.2.6

Mis. 6. 364 } R Bronsden. For Funeral charges, Doctors
1702 } bills & probate of Will £236.19.3
his estate was £520 4, & deductions 1613, Clear 3591 £.

M 6. 365. } Sickness charges including Dr Cutlers bill £5.2.0
1698. } Roger Judd attends him some
John Blower } mourning Clothes & Shoes, & making mantua } 20.0.0
petticoats &c for 2 sisters & niece (no chn) 8.12.0
Wine 48/. Rings £6.4.0. 1.8.0
winding sheet. Coffin & other expenses.
30£ besides the 5.2.0 £30.0.0

M. 6. 370. 1715 } Mourning taken up 79.8.7 } These were
Nicholas } Tailors for making clothes 5.5.1.0 } other
(see below) } 10 gold rings 11.9.9. } Expenses

1704. M 14. 148. One estate. Funeral charges & sickness £50.7.1. Estate 893£
" " another — Mourning £6.10.9.
" " 149. Roger Hilcup } Sundries for the funeral £33.1.2
" " do do } Funeral Charges & Sickness 94.5.6
(but perhaps included in 33.1.2)

1704. 14. 149. One man. 2 Grave stones 26/. 2 Coffins 22/
were for 2 burials 64/. Grates, bells & palls 21/6
Sugar &c 3/6 Doctor 6/
Seems a man & wife. Estate 56£ only. Clear only 14.6.5

1704. 14. 149 one man. Funeral Charges & Doctors 12.9.10. Personal estate 94.9.3

1705. 14. 150 one man. Funeral charges, nurses & doctors 50. Estate 257£

1706. 14. 151. A widows funeral charge £12.18.6.

1706. 14. 151. Coffin, gravedigging, ringing bell, the pall } Estate
grave stones, Wine & gloves &c £4.14.8 } small
& doctor & Apothecary. 4.17.9. Nurses &c. 3 or 4£ } Boston

1707. M 151. Another small Estate, Boston, was charged for
17 gallons 3 pints wine at Funeral. 50/6 } 18 prs Gloves @ 3/6
3 lbs & sugar for the wine 13/3 } 14 " do @ 2/6
2 winding sheets, cap, muslin & necheloth 54/
11 gold rings & dble Window @ 14/ Coffin; grave & bell 9/
Underbearers 8/. Pall 10/. Doctor 74/8. Gravestones 30/
Firewood, Candles, Nurses diet & wages 3 weeks 215/
C.S.C. if he save my wife or ordered before he died 4/4/
All estate only 58£. Seems a single man, perhaps a stranger
Adm'r charged 3/6 for bringing him to my house in a Sedan

1707. 14. 151. Another, Funeral charges £10.4.1. Widows mourning 69/.

1708. 14. 152. Sickness & funeral charges £34.15.6. A large estate

1708. 14. 152. Edward Vincent for Boston Shopkeeper. Estate 1240£
Sundries taken out of the shop for the funeral £35.8.4

1713. 14. 156. Funeral charges on an Estate of 1294£
(see above) 7 mourning Articles £79.8.7. 10 Gold Rings 11.9.9 } Not all here
Taylors for making 5.5.1.0 The Doctor — 2.10.0 }

1718. 14. 158. Funeral Expenses 21£ (+ also Sickness) & estate only 23£.
Grave & bell 11/6. Nurse 7/ 9 Gloves for bearers 38/4. Doctor 41/4
Coffin 20/. Gravestone 16/. Wine & burning 7/.
Total Sundries at funeral 57. Deceased was a Boston Joiner.

1718. 14. 158. Another has funeral expenses & doctors 36.8.7. Estate large
1718. 14. 158 Another funeral cost £58.2.7 in Boston. Whole Estate only 242£

Funerals

Mass. 14.158 } 1718. Boston } The Estate was 879£ The expenses — sickness 9/2
20 pairs Gloves 75/. coffin nails 2/8, grave 5/
Porters 15/. Pall 12/. Ringing bell 1/6 £ 9.16.10
Wine for funeral 36/. mourning for wife & hir
Grave Stones & 28/. making do & trimming 27/.

1718. M. 14 p 159. } Thomas Perkins, Boston. Estate not large
11 prs gloves for his wife's funeral 26/.
3 Hatbands for do 9/
Grave bell, pall &c. 12/. Coffin 28/
Porters carrying 12/
12 Gallons Wine, Sugar, spice & burning 50/

1718. M. 14. 159. Funeral charges £50. 17. 4. Estate 759

1716. M. 14 159. Stephen Butler, Boston, Blacksmith. Estate 120£ Insolvent.
Funeral expenses returned 1718 — 13£ 9. 11. & besides the Grave 16/. the porters 18/. coffin 20/. Dr Ellis 92/6.

1719. M. 14. 159 John Oliver, Cooper, Boston. 1047£ Estate:
Expenses. Porters carrying the corps & attending funeral 58/
Pall, bells, & grave do/ Gloves 3374. Gravestones 40/
Coffin &c. 5 7/6. Other funeral expenses £ 20. 3. 2
Debt was £ 37. 4. 0

1719 M. 14. 160. An Estate in Boston 36£. of a Jack Smith.
Funeral Expenses &c. Gloves 80/ Wine 30/. Coffin 16/
Pall, Porters. bell & grave 65/ mourning Garments 100/
above is £ 14. 11. 0 add allowance to widow by Judge 6. 16. 0
Expenses of Settling estate £ 3. 5. 0. all £ 24. 11. 0
Estate Insolvent. Comrs made the debts £ 93. 15. 7.
Estate paid 2/5 3/4 outh £ or about 1/8th

1713. M. 14. 160 Madam Elizr. Stoddard, had been Sam. Shrimpton's widow. An immense estate in 1720 £ 24. 010. 2. £ s. d.
Executors paid out for Her funeral charges 634. 16. 6,

M 14 160 { 1720. A Boston estate 1075£. Funeral charges £ 44. 15. 2
1720 A Roxbury estate 446£. Funeral charges were for Wine 41/4. Gloves 49/6. Coffin 12/. Porter £ 6. 15. 0
Grave 6/. ringing bell 1/. gravestones 32/6

1722. M. 14. 161. Funeral expenses in Boston, still include the grave, bell, pall, porters, wine, gloves & mourning and some give rings.

1722 M. 14. 161. An Estate 238£. Funeral expenses 19£ 6. 1 £ s. d.
" M 14 161. An Estate 253£ Wine for funeral 75/ Gloves 11. 3. 0
Gravestones 38/ grave 5/ Doctor, 7. 8. 8. Coffin 12/.

1725. M. 14. 163. A Nurse was paid 7/. a week for 7 8 weeks and her board was charged at 10/. a week. Boston Exchange

1725. M. 14. 163. A Boston woman. Funeral expenses were for Wine & for burial 96/. Coffin 18/. Gravestones 26/.
porters 7/ Gloves 46/. pall, grave & bell 18/6
2 Rings to women that laid her out 40/
Spice put into wine 4/. The estate only £ 213.

1725. M. 14. 163. Capt James Pitts, Boston, Estate 8584£. Funeral Charges — porters & sextons 68/. Rings £ 6. 13. 2. Nurse 20/. Coffin 36/
Sundries for funeral £ 35. 2 4 £ 78. 6. 9; 4. 6. 3: and £ 5. 0. 0
Calico for mourning 81/. Calico for half mourning 6. 0. 0
Crape 42/. & more

Cont. on page 348

.4c Mischievous Animals } Cont. from M. 12. 123
called Vermin sometimes } See References M. 12. 122.

Wolves did more damage than all other animal; and large vermin.

Mass Col. Rec. p. 58 Fowls London.
1648. Town voted that every family should pay 6pence to him that kills a wolf within the towns nearest; he to bring the head & skin to any two of the townsmen.

p. 88. Other regulations about Wolves. 1654 [illegible]
the 6 penny tax repealed, & a bounty of 20/ substituted. [illegible] increase of families caused the change, probably.

A writer in Harpers Magazine for Dec. 1855. describes the Cougar, as the American lion; as the puma, the panther & the painter — makes them all one.
Is not this an error? He refers to the Southern Panther chiefly. Emmons calls our Northern Catamount the American lion, the puma, the panther, the cougar, but does not know whether the Southern panther is of the same species. Mr Swinhoe says the cry of the southern cougar or panther is very shrill & mournful, and may be likened to the scream of a woman in an agony of terror. This piercing shriek is heard for half a mile in every direction

A wild animal of prey has pendent ears.
The pendent ears of dogs are the effects of domestication. Harpers Mag.
[Are not the pendent ears of swine also?

M. 17. p. 362 ? 53. Wolves in Hampshire — from Pynchon Books
many were killed in these western towns — and Pynchon paid the county reward & sometimes the county — These rewards were payable by Colony & county in wheat at 5/ bushel. This wheat was worth to Pynchon only 3/ to 3/6 bushel, the allowed accordingly, from 12/ to 13/4 for a reward of 20/.

M. 13. 408 Rats & Mice did damage 1570; mentioned by Heresbachius & Barnaby Googe. Cats were needed to kill rats & mice. They were also destroyed with traps & banes (poisons) also by Weasels

London p. 1033. describes the cat & its habits from Linnaeus
M. 2. 240. It is of great use in the farmery in catching mice, rats and even birds; "makes a horrid mewling in its amours".
Ibid p. 1033. says Ferrets are kept in Europe to catch rabbits, destroy rats, &c. Is of the weasel kind.
Am. 2. Rep. 5. 400. "A cat always falls on his (or her) feet." James I said Coke fell like a cat on his feet. This expression had been used a proverb for [illegible] years.

Mischievous Animals in Minnesota, 1857

The grey wolf & bear are found in the woods, but the hunter has to seek for them there. Prairie wolves about the size of a common dog, are sometimes seen, but seldom trouble any body. The gopher which resembles the ground squirrel of the east, is a very troublesome; they pull up corn &c. They burrow in the ground. The field mice infest not only fields but houses & are a constant source of trouble. Every thing eatable must be covered; nothing is secure from them.
Musketoes are here as in New England.
Letter in N.Y. Tribune from Minnesota dated Feb 25. 185[illegible]
The writer says the settlers should bring kittens with them.

Miscellaneous Animals.

Westfield Journal Jan. 21. 1834 — Westfield voted a bounty on wolves of 15/. in 1714. Two were killed by James Saxton & Joshua Root. In 1725, a bounty of 14 pence was paid on woodchucks — 76 were killed that year, and 100 in 1726. In 1729, the town paid £6.10.8 for bounties on woodchucks, skunks & crows.

W. J. May 6. 1834. — Mr Ballantine's Diary Aug. 20. 1766, says "Bears are plenty; they kill sheep and hogs."

W. J. Feb 18. 1834 — Bears were numerous in Westfield in the summer of 1759, & did great mischief in the fields. — Squirrels & woodchucks were very abundant.

My neighbor, A. L. Wood, born in Leverett about 1789, recollects when a boy (prior to 16 years old) that two wolves for a long time killed sheep in several towns, from Montague down to Amherst & Hadley (northern parts). At length the men of three or four towns turned out and surrounded the wolves. They broke through the ring & escaped, or one did; there was another surrounding in Montague and the last wolf was killed & there was great rejoicing and much drinking on the occasion. Perhaps about 1810.

Nov. 27. 1858.

Hatfield Reg. — 42 wolves killed in Hatfield from 1721 to 1726 5 years. — Names of the killers given.

Hist. of Simsbury Phelps's. p. 76 — Wild Beasts in Simsbury in early days. (Bears, wolves, wolf pits, &c. Town History III. Not few sheep could be kept.

N. Hampton 3. 45 — N. H. gave a bounty on Woodchucks 1735 (& 1743.) Stuffed squirrels.

Hadley & Hatfield gave a bounty on Wood hatches — probably the same as Woodchucks. — (Hatfield 1717. & 1719. 6d. Hadley 1. 210. 1717. offered 8d for Wood hatches, and 1d for blackbirds. same March 7. 1717. They must be killed on E. side of river, by Hadley men.

Graham's Hist. of Ry IV. 130 — says 100 bears were killed in one district of the county of Hampshire in Sept. & Oct 1760. in Mass. — Authority, Annual Register for 1760. Doubled.

Hadley 3. 359. The town voted March 7. 1785 a bounty of 4£ for any wolf killed, whose track shall be taken in Hadley.

Hadley 3. 58. Bear killed in Hadley about 1788. Wildcats rarely.
" 3. 59 Wolves had ceased to howl in Hadley in 1771.

Thaddeus Birge (born 1785) says they had great bear traps, in which they caught bears in his father's time or before. He had seen them. They had wolf traps which were smaller, & caught wolves. He had caught 3 or 4 wildcats (but they all got out of the trap except one). Foxes have been caught in traps. (April 21. 1859.

Cows, and keepers. [Cont. from III. 15. 120

New London

miss Caulkins p. 59 In 1648. 49. the owners of cattle were by turns to relieve the cowkeeper on the Sabbath, in New London

p 81. 82 Cattle divided into two herds, under 2 keepers — each to begin April 19: to go forth sun half an hour high, & to return home half an hour before sunset — to receive 6ª. & to certain places in the town. Herdmen to keep the herds every 4th Lords day; the man who has most cattle to herd them the first Lords day; he who has the next largest number, keep them the next Lords day, and so on, as to three fourths of the Lords days: but to take with one cow or a few to keep the Cows on Sundays somewhat in proportion to his number.

Keepers to have 12/ a week — & to have 1D Cattle of or every cow, & the rest in wampum or Indian corn at 2/6 in October. — No date given — about 1652.

Cows named

Hyg. Reg. D. 235 John Balch of Salem, in his will May 15. 1648, gives to his wife Annis "2 cows" by name Reddie and Cherrie". He gave to sons other cows, not named. [my son in law, J. H. W. has a cow named Cherry I. [Did they name Cows generally 200 years ago? Doubtless, and ever since. A man with a few cows, 4. 5. 6. or 8, genually had some name for them when I was young, from some peculiarity or from the color, as red, black, brindle, lined back, white face, lop-horn, little. teat, &c.

Hist of Gr. Gr. p. 40 1672. Groton agreed that there should be 3 herds of Cattle, & the limits of each herd are given. The owners of each herd are to pay the Herdsman. Such orders of selectmen several years.

The Cows & other animals that strayed away or were taken up, & advertised in Hartford Courant, 1778. and some in Boston papers were mostly red, but brindle are noticed, (Horses not included). Also a brown ox. red oxen with white spots. — Red milch cow or red cow not uncommon. Black lined steer. 4 red yearlings

Cows & wolves [Ed. Enc. XII. p. 543.

"Should a wolf happen to prowl about a herd of cattle that is grazing in a sequestered corner, the cows form a circle, within which the calves are so completely protected that the wolf dares not invade them; and if he does not speedily take to his heels, a bull will often advance from the ranks and pursue him to a great distance."

Keepers of Animals

M. 13. 408. Hanes Wachsmuth, or B. Goose, 1577. says that one Shepherd answers for 100 & 200 and sometimes 300 sheep; one Swineherd will keep 20, 30 or more hogs; and one herdsman will take care of 20, 30 or more bullocks and Kine. Horses are commonly kept in stables or pastures. [This probably in Germany.

Shepherds seem to be the only keepers of animals in Great Britain in 19th century

Cows & keepers.

Misc. 13.407. Heresbachius, 1570. says Bullocks [he includes he & she animals] are used for draught, for milk and for eating, or beef. Country people say — "Old time, more milk, young hens more eggs."

"Common Bulls & Boars" are kept in some places [in England or Germany? Called Town Bulls in England.

Misc. 1.75 1577 Cows have doubled in price in any time, says Holinshed — or from 4 nobles, 26/8, to 4 marks 53/4. [near 12 dolls. yield much milk from which our butter & cheese are made: in divers places are as good for the plough as horses or oxen. Gain by a cow in a year, above all charges, 20/- less since land has so risen.

Breeds in Maine 1856. (Ag. Report of Maine 1856.

Short Horns or Durhams — are favorites. Color not given cows is pictured as pied, or having white and another color. much white

North Devons — bright red or mahogany — horns long — more sandy than short horns. Color lighter round the muzzle

South Devons are coarser, and not well shaped. Are like the old native breeds of New England.

Herefords are larger & of a deeper color than N. Devons, have some white on face and throat. — Color of Herefords is red or rich brown, often very dark, with a white or "brockled" face. Some are grey or cream colored.

Ayrshires have very short horns. Color varies — dark red, — rich brown, liver or mahogany color, running into almost a black. Some light yellow.

— Jerseys. — very short horns, good for milk, not for labor — not handsome. Color not given. Some white on the one figured. [Same as Alderney.

Cattle grew small in America

M. 3. 93. Kalm says this of those in N.J. & Penn. (for want of good keeping 1748)
Chron. 2. 261. Josselyn says neat Cattle grew less in New England. 1671

[Had not Buffon some foundation for his remark that America belittled her productions?

b 217 of this] It was observed by the first settlers of this country, that cows raised from those imported were smaller than their dams. [Buffon attributes this effect to change of climate from a warmer to a colder. But had not the short feed when good, & the coarse, rank feed when poor, something to do with the belittling process?

New England Neat Stock.

At a legislative Agricultural meeting. Boston. Feb. 1857 an opinion was expressed that the cattle imported by Plymouth Colony were generally Devons. Mason imported into New Hampshire many cattle from Denmark, of a yellow color, some of which were introduced into Massachusetts. Another speaker thought several breeds were imported into Plymouth as some were red, one had a white back, one was brindle and one was brown. The Devons have always been red. Durhams were said to be unsuitable to the short feed of N.E. The Devon are smaller & better for N.E. Some native cattle quite as good — Herefords said to have a white face. most cattle & cows are now of mixed breeds. Jersey Cows spoken of well. many were in favor of common or native cows!

Cont. in M 18, 384 The Denmark yellow cattle were of large frame: were mixed with importations of Spanish black cattle followed the yellow Denmark, also other breeds.

N.E. Farmer, March 7 1857

Oxen. [Cont from M 15.191.

M. 2.278 The Wadsworths, in directing how to break steers, uses the words to who, to haw and to gee, and speaks of the "Who, haw and gee processes." 1855.

Labor of Oxen

Mason Hall charged for his oxen to labor a day 1799 to 1805, 2/. This was the usual price. Cart was 1/ a day, and plough 1/ a day, sometimes. Oxen sometimes 2/4 day. Harrow 1/. Man, oxen & cart or plough a day 6/.

In Labors on the highway in old times, in several towns, Oxen & cart & oxen & plough bore the same price per day as a man — In Pynchons time, when a man had 2/, one yoke of oxen was 2/. a team of two yokes 4/, and man & team carting &c. 4/. or 6/. Two yokes of oxen were very often used & price 6/. Their breaking up new land required a very strong team, as well as some other labors.

In Pynchons books, I do not find that oxen were ever shod — presume they were not. Not much used in winter — used with a cart chiefly for 20 or 30 years.

Large Ox

1774 Weight of an Ox fatted at Charlestown (Tewksbury) and Killed April 5. 1774. viz. [Tim Hills. Were they not in Ch.? Beef 1261 lbs: Hide 144 lbs. Tallow 200 lb. Total 1605 lbs. [This was evidently extraordinary in those days.

London 970 says oxen are gradually disappearing as beasts p. 721 of labor, but some are still used. Horses have to a great extent taken the places of cattle, as laborers. London's Ox yoke, bows, bow pins, staple & ring are just like those of New England. This is the yoke figured. He mentions another harness for a two ox. much like that of the horse, but shape of collar different. His oxen are shod in a pumice made as in New England.

Edinb. Enc. E. 317 } says Oxen were generally employed as beasts of labor when husbandry was in a infant state; but have been progressively laid aside & horses used in their room, in proportion as improvements have been introduced. Whether oxen or horses are most profitable for rural labor has been a matter of dispute for a long period, but the advocates of horses seem to have gained the victory practically, though oxen are still used. Arguments pro & con. are given in London p. 721. & Ed. Enc. E. 317. Oxen unfit for going distances, unfit for any thing that requires dispatch. They seem to affirm that it requires 2 yokes of cattle to do the labor of one pair of horses, & their keeping cost more than that of the horses. Yet the price of horses is all sunk at last, while oxen make beef.

M. 1. 58. 75. Holinshed says English Oxen are the largest & heaviest in Europe. 1577. They have large horns — some are three feet between the tips; & some oxen are as tall as a middling man. A grazier can give a guess at their weight, hide, Tallow &c by feeling of them. [He does not allude to any short-horned animals.

M. 18. 384. Devonshire Oxen compared with & preferred to others.

Oxen in Collars & Harness

N. F. Friend. 1857 says in Suffolk Co. England, the Oxen are worked in Collars & Hames, with blinders & bits, and are driven with reins like horses.

M.2.240 Cattle in General [See Breeds M.18.384

M.13.407. Heresbachius & B. Googe call all domestic animals "Cattle". 1570–1578.

M.13.407 Great Cattle are horses, cows, oxen, &c.
" Small cattle are sheep, goats swine.

M.3.p.2 } Breeds in England as given by Markham say 1613.
M.18.410 }

Yorkshire, Derbyshire, Lancashire, Staffordshire } These breeds are generally all black, long horns, horns white with black tips – of a stately shape. These are some of the best. [making them all black must be an error. Seem to be Lancashire breed, & others.

Lincolnshire breed are mostly pied (spotted) have more white than other colors; small crooked horns – are tall, long & large; also some of the best. Good for labor. [Northern short horns below

Somersetshire & Gloucestershire } Breed generally of a blood red color; for labor & draught – also some of the best. [These cattle Devons or varieties below.

Breeds in Edinburgh Encyclopedia. 1809. Vol. I. 312

Short Horned – chiefly found on eastern coast of England supposed to be a foreign race. Heaviest of any

M.18.385. " Sussex, " Hereford, " Devon } Cattle are varieties of short horned breed, with a little cast of the Lancashire kind. Generally red. horns bent upwards. [Middle horned – so called below.

Lancashire a long horned cattle – have longest horns of any – thick skin, large hoof, coarse neck – weigh less than short horned. Are spread into several midland counties; and into west parts of Yorkshire have been for ages.

Polled or Galloway Cattle. are smaller than the other breeds, but produce the finest beef & cows are good for milk

Suffolk Duns are said to be a variety of the Galloway breed.

Ed Encyclopedia Vol. VIII. 558. 1815.

1 Devonshire, from whence are derived the Herefordshire, old red cattle Gloucestershire, and the Sussex. Chiefly found in Devonshire – the others are mixed more or less, but are good cattle

2. Welsh Cattle – Glamorganshire, Cardigan, &c. and in Southern England.

3. Lancashire, long horns – are in other counties. Bakewell made his improvements on this breed – and the improved breed are called New Leicester variety

4 Northern Short horns – include Teeswater, Lincoln Holderness, & Tweedside varieties – are the largest breed in England; & Hereford are next. Coarse & ill formed [with the Northern short horns.

5 Polled or Yorkshire hornless cattle – qualities like short horned

Norfolk breed – seldom found Suffolk Duns [M.18.386. have been in Suffolk & Norfolk more than a century. Are supposed to be from the polled Galloways. Good for milk, small

Flora Londonensis p. 954 – about 1825 [Color is of no importance whatever, & is [illegible] than [illegible] p. 960

Lancashire long horns – Varied in color – generally a white streak on the back.

Short Horns, called Dutch breed. Color varied but generally red & white mixed or flecked.

M.18.385. Devons, Sussexes & Herefords – are middle horned. The two last varieties of the first. The Devons are of a high red color with a light dusk rim around the eye and a brown muzzle. are an excellent breed. Sussexes & Herefords are of a deep red, and horns small & white.

See M.18 p. 384 Hornless breeds – are Galloways. Prevailing color black & dark brindled. M.18.386 and Suffolk Duns, of a light dun. Scotland Cattle. Welsh do.

Sheep & Goats. [Cont. from M 15.122-

M.2.298 Sheep Shearing.

Mr Morton, whose younger years were spent in Athol, (now over 70) says it was common to wash sheep on Election Day formerly; and they were sometimes sheared Friday or Saturday of that week; but often the next week — so the last week in May or first week in June. [In my younger days, sheep were sheared about the first of June, or early in June - perhaps sometimes in May.

Sheep Shearing Storm. Mr Morton says it was not uncommon to have a cold N.E. storm soon after sheep shearing which killed many sheep, unless special care was taken — if they were just sheared. [This sheep shearing storm happened in my younger days, & killed many sheep just sheared. I do not recollect any washing of sheep on Election day.

Keeping Sheep.

The yearly expense of keeping sheep, according to a writer in Patent Report, is $1.30 a head in Vermont; $1 in Maine; in Wisconsin and Illinois 75 cents; in Iowa 45 cents; in Kentucky 50 to 75 cents. [Massachusetts would be 1.50 per head, at least, & I think.]

Paper in 1855

Sheep Shearing in Spain.

It commences about May 1, if the weather is good, & is performed in large buildings. A man can shear only 8 rams or 12 ewes in a day. The fleeces of rams with the dirt weigh about 8 lbs each; of wethers 6 lbs, of ewes 5 lbs. If the weather be cold or damp after shearing, the sheep are carefully sheltered at night. They are marked after shearing with the owners initials in tar.

Sheep Stealing

Gen. 4.104. Complaints Feb. 1739. that hundreds of sheep have been stolen in Dorchester, Hingham, Hull and other county towns.

Old Mass. Laws about Sheep.

Mass. Rec. II. 105. 1645. } 9 First law about sheep. Very few then in the Colony, because of wolves. — Gen. Court says woolen cloth is very scarce & dear amongus; we cannot subsist without it, by reason of cold winters. Is likely to be scarce & dear in those parts whence we expect it. [probably on account of civil wars & other wars] Court say by reason of the wars in Europe, destroying the flocks of sheep in a great measure, and also the trade & means of making woollen cloth and stuffs. Many poor people here have suffered much cold & hardship by the want of woollen cloths M. 4.303 and stuffs, impairing their healths & hazarding some lives; & those that could get cotton cloth for children's clothing, have, by that means, had some of their children burnt & scorched M.G. 112 with fire, yea divers burnt to death. Court desire towns G. 114 to increase their sheep, & procure others; wishes to know S-B. who in each town will buy ewe sheep at 40s. apiece under 3 years old & how many & how they will pay, that we may send abroad for them. Request returns to Maj. Gibbons. Advise friends in England that come over to bring sheep.

Mass. Rec. II. 252. 1648. } Importance of keeping sheep. All places not fenced men may keep sheep in any common belonging to the town where he lives, when common is not stinted; where M.G. 336 — stinted he may keep his proportion in sheep, according 5 sheep to one great beast. If any dog kill sheep he shall be hung forthwith or pay double damages.

Sheep and Goats.

Old Mass Laws.

Records III. 397 1656 } Selectmen to make such orders in their towns as they judge meet, for clearing commons for sheep; & as to the time of putting rams to their flocks.

R. III. 333. 1654. } No sheep to be exported, that is no ewes nor ewe lambs. may be sold to other colonies in N.E.

Thus far repealed 1657 } No butcher to kill a ram or wether under 2 years old nor other person, except the owner for his own occasions.

R. III. F. 121. 1633 } All wool offered for sale must be washed — that is, the sheep must be washed in clear water, & not be kept on dirty or sandy ground between time of washing & shearing. In making up the fleeces, no short locks, lumps of dirt or coarse tails are to be wound up. Penalty 1/ a sheep.

R. III. 117. 1647. Sheep over a year old were to valued at 30/ each for taxation, Goats 8/.

R. III. 426. 1657. Ewe sheep 25/. & goats 8/.

R. III. 367. 1659 Ewe sheep to be valued at 15/ for taxation. Last year 25/ is far above their true worth.

[Sheep were increasing. The fall in value shows this.

Goats.

R. III. 2. 564. 1673. Sheep valued to 5/.

R. I. 107. 1633. A ram goat found among ewe goats between July 1st & Nov 10. may be seized & is forfeited

R. I. 189. 1636/7. Double damage allowed for hurt done by goats after April 1st. — in corn, gardens, &c

R. II. 135. 1645. Goat skins not to be exported till dressed & made into gloves or other garments. Skins or value forfeited. One man allowed to send 8 dozen to England.

Sheep at Springfield.

M. 17. 20-21 } 214. 215 } Pynchon Books. Account of Sheep at Springfield in early days

M. 17. 21. Goats in Springfield

" 21. Pynchon had sheep in 1655 — got some in R. Island. Some others in Po. had sheep before 1660 — perhaps as early as 1655

M. 17. 214. Pynchon sold 30 ewes & lambs to John Webb for 20£. 1662

" 214 Pynchon sold some sheep 1655 & 56 at 6/ ea. Were cheaper.

" 214. In 1672 & 73. sheep were 7/. to 12/. —

" 214. Shearing 30 sheep 1664. 2/6. (one penny each.) Usually shearing was 7/. a day. Wintering sheep called 4/ each.

Aug. 1738. M. 4. 172. Beef, mutton & lamb opened at 8 per lb in Boston. [Not above 3 pence in 1st.

Sheep 1570-1578. (Heresbachius & Googe.

M. 13. 407. Sheep of several breeds. Lambs to be fed with clover and sweet grass. "The best grass for sheep groweth on fallows, on land turned up with the plough." Sheep shearing is about June 10th. [Probably in Germany and N. E. Style] Washed before shearing. If the skin is clipped, put on Tar. The shepherds use tar.

1578 M. 13. 407. Shepherds are necessary — one answers for 100 or 200 sheep, and sometimes 300.

1578 M. 13. 407 Goats. (Heresbachius & Googe) yield flesh, milk, cheese, skins and hair. Hair makes ropes, & packs & things belonging to seamen.

M. 13. 411 M. 3. p 3 } Markham says they are kept in only a few places, in mountainous districts. The profit of goats is in their milk and the increase of the kids. They delight to live on mountains that are high, craggy, & full of bushes; and to browse on trees.

[Cont. on page 152

48 Oxen, Cows, Sheep, Swine &c for market, or in the market. Value as meat or food & for other purposes } Com from M. 14. 112. 113. M. 14. 208. 209. 210. 211

New York Cattle market - May 2. 1855. Never since New York was settled has the cattle market been as high as this day. Beeves in market 2174 - Some extra brought 14 to 15 cents per lb. for the four quarters: good fair market beef 12½ to 13 cents. second rate 12 to 12½ cents: Ordinary 11 to 11½ cents. The cattle were generally good, & the average price of the whole was about 12½ cents per lb. for the quarters. They came from Ohio, Illinois, New York, Indiana, Pennsylvania & Virginia, &c. The average weight of the quarters was 700 lbs. and average price of a bullock $87.50. Some were sold at $100, 110, 125, 140, 153 dollars per head, or the quarters came to those prices or were so estimated. The large cattle from Illinois, some from Ohio, cost 20 dollars each for rail road transportation. A butcher who gives 12½ cents a pound for quarters must sell them 16 cts to average that rate, - he wants the hide & tallow for trouble risk & profit.

Sheep during the week (now May 2) 7 thousand, 265 - less than any week for a year. Some sold equal to 16 cts a lb. 16 for the best. Mutton in Washington market was 12 cts a lb by the carcase.

Calves, alive, 942: and about as many carcases. Those called kittens, $1.85 to 3.-4 dollars each - only 1 to 6 days old. Calves fit to eat bring 4 to 7 cents live weight, all the year. A good sized veal brings often 20 or 30 dollars.

Milch cows $28 to 60 dollars each - some with calves. Some $80.

Swine 5,872 - nearly all from Ohio & further west. Price of live weight 5¾ to 6 cents lb: dead weight 6½ to 7½ cents. Store hogs, 4½ to 5 cents - advance on dead weight about 25 per cent.

Cambridge cattle market, May 2, 292 cattle of all sorts, or 250 beeves. Prices of quarters, hide & tallow 7½, 8½, 9, 9¼ and 9½ cents per lb. Hides sell at 5¾ to 6 cts. Tallow, rough 8¾ to 9¼ cents. Sheep pelts 1.50 to 1.75. Calf skins 9 to 10 cts lb.

Veal calves 5. 6 and 8 dollars each.

Working Oxen 125. 130. 135. 140 to 225 dollars a pair.

Cows & calves, 28 to 54 dollars.

Two years old, 41 to 52. Three years old 44 to 64.

Sheep and lambs extra, 7. 8. 9 to 15 dollars. Pigs 2½ to 5¼ each.

Swine, none.

Higher yet:

May 9. 1855. N.Y. market was still higher - the average price of beef the 4 quarters, was full 14 cents per lb, or full one cent a lb. higher than the week before - prices from 13½ to 15 cents, & a few extra at 15½ cents; all good. The best pieces must be 25 cents a lb. at this rate, at retail. - 2084 Beeves this week. Sheep, middling, sell at 8½ cents lb. live weight. Good sheep sell at prices equal to 16 cts a lb for dead weight. Lots bring $6.00. Mutton generally retails at 16 to 19 cts per lb.

Lambs, whose meat weighs about 15 or 16 lbs. bring 5 dollars or about 33 cents per lb.

Veal also higher. Hogs no higher.

Northampton, May 1855. Veal calves bring 5 cents, live weight - said to be equal to 8 cents for the carcase, but the skin brings 11 cents per lb. Veal is sold most at 8 to 12½ cents per lb. best pieces 14 cents. Hides 3 or 4 cents, or 5 cents for some.

Nft. Our butchers give 8½ to 9 cents for beef - seldom over 9. They sell the best pieces at 14 cents; others at 12 & 11. 10. 9. 8. &c. Hides 3 cents. The best Oxen are not killed here. Thos. G. Eliot & Graves brought 10 Dollars 100 lbs at Brighton, May 3; would have brought 10½ dollars May 10.

Animals for the Butcher.

1855 New York Market May 30. Prices reduced some.

2205 head of cattle — average 7½ 100 lbs each for the 4 Quarters; or 1,653,750 lbs beef in quarters at an average of 12½ ₵ $198,450. or 90 dollars per head &c. 2 cents p.lb. lower than May 9. The hide & tallow of a bullock weighing 750 lbs (the quarters) are worth about 15 dollars; this is a good profit for the butcher, & he can sell the quarters for what he gives, 12 cts. and even for less by the carcass; but the retailer must have his profit & the consumer must pay 12 cents or more; and for the best pieces 16 to 20 cents. My. Tribune

Veal Calves, good. 7 cents per lb. live weight. Sheep 5 to 8. some 15 to 12 ₵
Swine 5½ to 6 cents p.lb live weight; 7¼ to 7¾ dead weight.

Hide and Tallow are sometimes called the "fifth quarter" as if they weighed as much as one of the quarters, or 1/5 of the whole. Solon Robinson estimates hide & tallow of oxen weighing 1400 lbs live weight at 14 dollars, or 1₵ per 100 lbs live weight. 3/4 of all the beeves come from the western states.

1855. June 13. Prices reduced more, of Beeves in N.Y. Market
2314 head of cattle average 6¾ or 6½, 100 lbs each for the 4 quarters.
Prices from 9 to 11 cents; average 10 cents p.lb

At Cambridge & Brighton, June 13 & 14 — Beef 7.50 to 9.50, and some extra 10₵. 5 quarters almost as high as 4 quarters in N.Y.

Old English Animals
(& meals) for the Butcher & the Farmers 300 years ago

p. 375. — were Oxen, steers, runts (younger than the others) kine heifers & Calves — also sheep. Also bullocks, & also weanling & a weaned animal (younger than runts.
meats were called beef, pork, mutton, veal;
and weanlings were killed at one or two years old or less.
a veal was to be at least 5 weeks old.

1533 Beef & Pork were not to be sold over ½ penny p.lb.
mutton & Veal " " " " ⅜ penny p.lb.

1663 Lambs are mentioned as meat.

Bullock in former days was a young bull; but
London now, London says, a bullock is a general term for
p. 961. all full grown cattle, male or female, fat or lean.
London calls the young castrated animal a steer
from 1 year to 5 — an ox at 5. The females are heifers from
one to 5 years — then cows. Runts, Scotch & Welch
Fat Calves are kept till 6 & 8 weeks old, & till 10 some.

Con. M.1. 230 } In fixing prices under Edward III (above 300 years ago) the kinds of animals used for meat were Fat Oxen, Steers, runts, kine, heifers, fat wethers, & ewes — lambs & calves not in
C. & M. 1. 229. 1532. Calves, hogs, pigs hens, capons, & other fowls — unregulated
" 1. 232. 1576. Lamb or kid used by Queen. & Veal & Conies.
Markham mentions lamb & kid among his meats, seem rarely used.

N York Market

Sept 12. 1855. Beeves, best 9½ to 10₵ for Quarters; middling 8 to 9₵
Poorest 7 to 8 & some very ordinary. Average less than 9 cents.
Beef has fallen much. 4500 brought to N.Y. during the week.
Hogs live weight 6 to 7 cents; do dead weight 8 to 9¼ cents.

Aaron Hall sold Veal at 3 and 3½ d p.lb. 1798 to 1810 & after.
Beef & Mutton 3d. 1810, Mutton fore quarter, 5 cents; hind qr. 6₵ lb.

1765. M. 4. 207. Connecticut Beef & Pork adv. in Boston

Cont. in M. 18. p. 172.

Divining Rods & Divination [Cont. from II. 11. 316
II. 2. 258. II. 8. 4. 337.

New England Farmer, Spring of 1853, has a correspondent that believes in Rhabdomancy, or that the witch hazel crotched stick will detect the locality of water or precious metals. He describes the discovery of water by this rod. The holder held a branch of the rod in each hand & the rod kept upright — till he came near the hidden water. It then continued to dip or bend over, until the top pointed directly to the earth, & he could not prevent it. This was repeated & two men held the two ends of the stick that were below the diviner's hands, but could not prevent the sticks pointing to the earth; the stick was twisted & left the bark in their hands. Many other experiments were tried by this diviner, & water was always found by digging, where the rod pointed to the earth — in one place 18 feet below the surface. Others tried the experiment — and had no success: the rod did not work in their hands.

John Hodgdon of Culpeper, Jonway, May 21. 1855, in a letter in Rural Intelligencer, ridicules the notion that the witch hazel or any other wood, has any power to enable men to discover water & metals in the earth. He says veins of lead are never discovered by aid of the divining rod, in the lead region though there are some pretenders there.

Discovery of Water by Divining Rods.

H. Burnson of Prairie du Chien, Wisconsin, Jan. 1. 1852, wrote a long letter to the Com'r of the Patent Office, to show that veins of water are discovered in the earth by forks of peach, hazel, or willow, held in the hand of certain persons, in the shape of a V inverted thus Λ, and the fork end is attracted by having water underground; also by silver, iron or other metals which attract the electric fluid, for electricity is the secret of the matter. He mentions several cases where water was found in this way, after wells had been dug without success. The operator tells when water is, and how far it is below the surface. Dr Adam Clarke a Methodist preacher, related 30 years ago, that good water was found in this way in the island of Guernsey, 50 or 60 years ago. It was discovered in France that electric fluid had an agency in the matter, and has been established in the U.S. — Mr Burnson says a vein of water attracts the rod more than any ore, except silver & iron, & must exist in considerable quantities to attract as much as water. Water is found by the rod from 10 to 40 feet under the surface, & probably will be found much deeper.

Mass. Rural Intelligencer June 1853

Divining Rods to find water

Charles Humphrey of Lancaster, Mass. in a Communication in the Boston Cultivator, dated Sept. 28. 1853, Though long incredulous, now fully believes that one of his neighbors [illegible] can discover springs underground, trace their course & tell how far they are from the surface. He has done it repeatedly on Mr Humphrey's farm, & on others in the vicinity. This has been proved by actual digging.

His divining rods are two pieces of whalebone about 18 inches long, tied together at the end and near the middle, and the two free ends are held fast, one in each hand, horizontally about breast high; that is the tied end points out horizontally from the breast, & inclines down or up as there is water near, or not. The end will incline down perpendicularly, & yet the two ends held in the hand will remain horizontal

Divining Rods.

There are many men of sound minds who believe in Rhabdomancy, or the use of the divining rod, & their belief, they say, is the result of observation & experience. A writer in the Boston Cultivator mentions his experience in "water smelling" in the island of Jersey, England. He says a man there, named Ingouville, has the power of telling where the springs are, & the depth at which they may be struck. In hundreds of cases, he was never once deceived, nor deceived others. The island is a vast rock formation, and springs of water arise only in fissures of the rock. He had often accompanied Ingouville & seen & felt the truth. How Ingouville discovered when the springs were, he could not tell. He says the art is an old one & is mentioned in Cæsar's Commentaries & other works. Evening. 1856.

Finding Water by rods.

A man in Monroe, Maine, wishing to dig a well, hired a man to experiment with Witch Hazel & sweet apple tree limbs (as such limbs can be procured.) without the least faith in the experiment. He prospected around with his twigs, & rejecting the place where the proprietor expected to find water, selected another place, where water was found by digging, just as the diviner said it would be.
Letter from the prop. in Maine Farmer & News Rural Intelligencer. Oct 6. 18.

M. 13. 322. A man fined in Pennsylvania 5£ for practising geomancy & divining by a stick, 1695

Ed. Encyc. VII. p. 615. The writer says the divining rod is in some repute in the north of England, to discover veins of lead ore, seams of coal, and springs of water. It should be made of hazel, to possess full virtue. There are many other species of divination, noticed in Encyclopædia — many on the subject of love & courtship — not by the divining rod.

52 Spring — its accompaniments. [from Con. 9. 345
M. 2 208. Sup. 153

N.Y. Independent may. 1855. } In the last days of winter are flurries of snow, and flurries of snow birds, all at once, the bird with one accord, start off by away, & then return again with faint voices. The wind still moans through the trees. There are still nights of indoor festivity, and out-door suffering — many wintry days in March. The sky is blue, & fleecy clouds pass over it; the solar light waxes strong; the eaves drip, after a fall of snow —

The snow in the woods is marked with many tracks — squirrel tracks made with spry feet; hare tracks; tracks of the ruffled grouse, in a straight line, one right before the other. In this hard ice is heard seen, seeking for worms where the woodman's axe has been.

In a warm day of Spring, the eaves are hurrying, the rooks are rushing, & the grey-colored snow-water spreads over low places; the season is breaking up. Sap-gathering & sugar-making begin [see page 54.

Partridge drumming is heard, & sometimes distant thunder, and one is taken for the other. There are dark clouds and showers, and then are flurries of snow.

In your walks, you see the first "hepatica" (liverleaf) and next comes the adder's tongue, crowding the knolls in myriads. We call the "adder's tongue" "the beautiful erythronium, unrivalled done by any other American plant." Wood also calls it beautiful. It is not much colored here in N.H.

Towards night, the roop cease to drip & icicles form, & dunghill fowls wend their way to the roost. Hens & geese cackle in the spring — There is a tapping in the wood.

Another Article in Same Independent } The blessed spring loosens the earth bound stream, melts the snow, & we breathe upon tree & shrub & calls out their beauty & fragrance.

The English Spring has the primrose, the sky-lark, the shepherd boy piping, & many other concomitants that do not belong to New England.

Solomons Songs. II 11.12, &c. is a beautiful representation of Spring. "For lo, the winter is past," &c. The vines gave a good smell, the birds sang, the voice of the turtle was heard, & there is a sweet sensation filling the heart & warming the affections. "Arise my love, my fair one, and come away." This a sweet and moving picture. Putnam's Mag. Jan. 1857

March:

The stormy March is come at last,
With wind and cloud and changing skies;
I hear the rushing of the blast,
That through the snowy valley flies.

This is the first verse of Bryant's "March". He says few praise March, "wild stormy month", and "the winds, loud & bleak"; yet March is a welcome month to him, as it brings the sun again "and wears the gentle name of Spring" — and amidst its blasts & storms, are many warm & sunny days; and the streams are set free; that is a look of kindly promise, and March brings hope of showers & bloom.

New England Farmer says March is the most remarkable portion of the year for vicissitudes of weather — for sudden changes

Spring

Spring Sermons

Had. 3. 253. Rev. Mr Parsons of Amherst, preached at Hadley a Spring sermon April 26. 1761, from Canticles 2. 10. 11. 12. 13. "Lo the winter is past." &c

Had 3. 253 Rev. Mr Hopkins of Hadley preached a Spring sermon May 13. 1764 from Psalm 104. 30. last part "and thou renewest the face of the earth."

54 Maple Sugar [Continued from M. 15. 67.

M. 2. 208. M. 2. 294 Con. 9. 340. M. 9. 217. M. 12. 51. M. 15. 67.

N.Y. Independent May 3. 1855] The last days of February, the sap buckets are brought out and cleansed. The sugaring season commenced - glorious, old fashioned boyhood times! The deep snow is crusted over, but daily diminishes. The tapper goes from tree to tree with a chunk, chunk, noise: and soon the bucket is full, & reflects the blue sky. There is a bird with a sweet note, called "Sugar whistle", that sings by day & night: It is often heard when one is watching the sugar kettles; the close of the sap season runs into the real spring when the snow is gone, and the forest floor is smooth mould, each leaf where it lay in the fall. Yet after a night of frost there is again sap running. The sugar boiler watches the maple branches, for when the buds begin to start, there is no more sugar but only dark syrup made.

Of. to Book III. 349.

Old sugar places, in the forest, or among the maples, had kettles suspended from a pole resting on crotched stakes. The "camp" was built of boards or evergreens or both, supplied with rye straw. Well arranged sugar houses are now used, built in the sugar orchard. Nashua paper.

A sugaring party is often got up in a farm house, when a kettle of syrup is ready for the occasion. They sit down to a table in the kitchen with saucers & spoons & pans of snow. The syrup is dipped out, and each person fills his or her saucer with snow, then dips out syrup & pours it upon the snow; where it cools into an excellent jelly. Nashua N.H. paper, 1855.

Sp. Repub. May 26. 1855] It is stated that about 1½ tons of Maple Sugar are made in Leverett, Mass. yearly; and in Sunderland 2 tons.

In 1857, maple trees were tapped near my house Feb 21, and sap flowed freely some days. Maple Sugar was for sale, made this year, before the first of March. Some cold weather in March stopped the flow of sap.

Sugar Houses for maple Sugar.

A man in Lenox, Madison Co. N.Y. says in the N.Y. Tribune April 4. 1857. (his date March 20) says he has had a sugar house 15 years - a rough, coarse building covered with boards & slabs. It is 18 feet square. On one side is an arch of fine stone, in which are set 12 cauldrons for boiling, and a 5 pail kettle for warming sap. On the other side wood is piled, old & poor, but good for boiling sap. He gathers sap in a one horse sleigh, turns it into a tub, whence tubes go to the boilers. Taps about 200 trees - has tubs & pails. Taps with an auger or bit, & puts but one spout in a tree. Sumac is used for spouts, the pith being punched out. His molasses has sold for two years past at $1. gallon; he expects this year $1. 25 or more. Makes 30 to 40 gallons in a good season [only a gallon from 6 or 7 trees - about 1/ a tree including all labor & charges.] Sap pails finished & painted are $2. doz. 3 Kettles cost 15$.

Pelham p. 34. [Sugar houses, I have often seen - some better built than the one he mentions. There is an old one in Easthampton probably 30 or 40 years old; several on or about Mount Toby; some in Cummington &c. I believe sap is sometimes drawn on hand sleds. — See notice of the Amherst Sugar orchard & house &c Pelham 34th page

Maple Sugar.

1857 April. Maple sugar is sold at the stores at retail at 12½ cts per lb. This is ordinary, light colored, nine refined, is higher. It is quoted in N York at 12½ to 14 cts lb. wholesale.

Maple sugar 90 or 100 years ago.

Dodsley's Register for Oct. 1765, mentions that the method of making sugar and molasses from maple sap had lately been discovered in several places in New England, especially at Bernardston, about 20 miles from Athol. Sp. Repub. Nov 1857

[The towns in the vicinity of Bernardston made sugar in early days, viz. Northfield, Colerain, Leverett, Sunderland, &c. See notices in pages referred to at the top of preceding page. Also at Chesterfield, towns north of that. Some of some dates earlier than 1765.

Price's p. 29 Thomas McGee of Colerain sold maple sugar to Ebenezer Hunt in 1752.

Graham's Hist. IV. 130 Graham's History of North America, says the manufacture of Maple sugar and molasses was first introduced into New England in 1765. He quotes the Annual Register for 1765 for this error.

1859. Maple sugar was made in this county before the first of March. not many days before.

Price's 134. E. Hunt bought maple sugar at 6d. 1783.

Maple Sugar in Hadley.

Maja Smith says the maple trees in Fort river swamps formerly belonged to the Pierce family and were tapped, sap boiled there, & there was a shanty. He mentioned Wm. Pierce & his nephew S. P. Cook. Supposes Cook now owns them - puts trees still tapped - does not know. Does not know whether they made anything but molasses. —— Some maples in Plainville may be tapped. —— Sugar has been made in Amherst.

Note Book IV. July 14. 1846. I passed through Fort river valley where these maples are and noticed them, but mentioned no signs of sugar making. A beautiful valley, which Major Smith calls a Swamp. —— Some noble beeches were in the same valley.

Irish Servants, & others.

M. 2.298.c.

Lying is the great besetting sin of Irish Catholics. These lies made to Protestants are called venial by some Catholic priests, who say their protestant masters & mistresses are unreasonable and unjust towards the servants, and they resort to deception, cunning & lies in self defence. & the priest and the servant nourish an unfriendly feeling towards protestant employers. But there is delinquency on both sides. There is meanness in the parlor as well as waste in the kitchen. The mistress scolds and the servant is insolent. Deception & untruthfulness are sometimes in the parlor as well as in the kitchen.

It is not strange that the young Irish girl does not know the potency of the brush, broom & soap when she first arrives. She had never tested them in Ireland.

All the Irish have fiery excitable tempers. They are injured by too much praise or too much blame. They are grown up children — often need the management of children. N.Y. Christian Inquirer.

France & Paris — (cont. from page 57 [Putnams Mag. March 1857

Illegitimates born in Paris 1853. about 1/3; in all France 1 in 13.
Hospitals received 82.000 patient in Paris 1856, and 30.000 patients were visited gratis at their residences.
Asylums or Hospitals for old & infirm contain on an average 8.600. in Paris
Foundling Hospitals receive 3.400 in a year in Paris. Not all born in P.
Prisons in Dep. of Seine contain 63.000 persons.
Populations of Paris 1.053.000 in 1851; about 1,200.000 in 1856.
Foreigners 1851, 54.200, Germans most numerous;
Soldiers in and around Paris 60.000, or more.

Inhabitants of Paris — half born there; 8/10 of other half from Provinces.
43 per cent are mechanical workers; 22 per cent receive wages or salaries
One in 15 or 16 belongs to the indigent classes — are poor. The proportion is not so great as 60 years ago. The 1/16 or 65.000 or 66.000 who depend on public charity, are "below feeding mark". Many others aided by private benevolence. Many others dependent on charity in bad seasons, lack of work, sickness, &c. as in 1846 & 47.
15000 Infants (all births 34.000 in 1853) are annually sent into the country to nurse from Paris. Working women cannot afford to spend time to nurse their children; with the rest it is unfashionable. The city government pays the charges of over 2000.

Food & Drink in Paris & France.

In France 1847, there were 347.328 places for sale of intoxicating drinks or one for every 100 men, women & children.
In these places are sold over 250 millions gallons of wine and over 17.000.000 gallons of distilled spirits. There is a good deal of Drunkenness, though some think there is not much.
In Paris are 29.000 dealers in food & drink. Paris is gourmand if not gluttonous.

Paris Consumption. 1851 — about a million of persons.

360.000.000 lbs bread. — 500.000 lbs Gingerbread (Hiberia.
143.000.000 lbs butchers meat. 22.500.000 lbs Butter
23.000.000 lbs Swine Flesh. 16,000,000 lbs Sugar
23.000.000 lbs Fowls & Game 500.000 lbs Honey
29.500.000 lbs Fish 1.200.000 lbs Bonbons
19.140.000 lbs Eggs 2.000.000 lbs Sweetmeats
11.000.000 lbs Pastry 7.000.000 lbs Coffee
7.000 000 lbs Rice, Macaroni, &c. 2.000.000 lbs Chocolate
600.000 lbs mustard; 295.000 lbs pepper & spices 300.000.000 lbs fresh vegetables
297.000 lbs pickles, 4 millions qts of oil; some of vinegar 17.000.000 lbs dried do.
12 millions pounds of fruit 3.000.000 lbs fresh fruits } 4.500.000
do. do. } oranges &c.

France (Cont. from p. 107

From Mrs H. B. Stowe in Paris. 1856 — In N.Y. Independent Jany 1857

The wife in France does the marketing, buys the family provisions, keeps the accounts, calves at table & waits on guests, & attends to every care relating to the family. and the husband attends to his business. The French women think American women are despotic in their rule over the men, & do little themselves but dress and look in a mirror.

The French race are kindlier mannered than the Anglo Saxon, gentler and softer in all their address, and the mode of their intercourse, are attentive to the wants and inquiries of the stranger. When the English & American growl, the French laugh. The French have the habit of being pleased — or good humored. More grave and earnest races have more sharpness and rudeness in social life; trials which make serious races testy, are laughed off with easy gaiety by the French.

The French are gentle & kind to animals and children. Cats are a sort of household divinity in Paris. Dogs are petted and led about with a string and sometimes ride on the back of horses. No butchering is allowed in the city; the pig must be taken to a place provided for that purpose —— There is an idolatry of young children. The little one is regarded with tireless patience and unceasing devotion. People are blind to the faults of children. The boundless indulgence of children may be one cause of the want of stamina and of sustained strength in the French. The nation are vain, quick, clever, brilliant, but have the fickleness & impulsiveness of natures that have not been disciplined, nor taught self control. They regard the English system of family government with horror; it seems to them rigid and cruel.

The idea that there is an entire want of domestic life in France is quite false and a mistaken. The French are not so true, steady & reliable as the Anglo-Saxon race; they are inclined to say what is agreeable before what is true — But there is a great warmth and tenderness in French domestic life, and French children are gentle & agreeable; they are so taught from the cradle.

The French common people have none of that obsequiousness which obtains in England. none of those downcast looks of utter humiliation and self abasement which one sees in English lower classes in the presence of superiors in rank. The Revolution seems to have made clean work with all that. The general air of the French common people is as democratic as in America.

The French.

The French never planted a New France, like New England, and they never will. It is not their vocation. But they have done more to refine & beautify the whole exterior life of man, than all other modern races, and here is their vocation — N. Y. Evangelist. Remarks on Mrs. Stowe's Paris letters

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Drinks in Paris + Tobacco

118.000.000 quarts of Wine (much of it or 1/3 mades of drugs & Seine water
13.500.000 quarts of beer
2.000.000 quarts cider (bad)
12.000.000 lbs Ardent Spirits
100.000.000 lbs Musk
1.000.000 lbs liqueurs (Cordials &c.

3.800.000 lbs tobacco used in 1854, which cost $3.500.000 — chewed, smoked & snuffed. not mentioned, the evil. Smoking fast increases. Monopoly of tobacco produces 20 millions of dollars yearly.

{ Continued on page 56. { Continued in M. 18. 410

English Aristocracy (Cont. from vol. 15

and England.

The gross abuses of old institutions were always dwarfed, or made small; and their feeble virtues, if they had any, were gianted, or made much greater than they were.

Aristocracy is seldom treated fairly; the fanatical democrat thinks every lord a fiend; the fanatical conservative makes him an angel. —— Aristocracy is the offspring of a past generation. A privileged few and a neglected many are incompatible with humanity & progress. But the individual is sometimes innocent, and only the system guilty. —— Though the favored order has abundant means of improvement, & passes youth in an atmosphere of elegant refinement & inspiring traditions, and sometimes produces a man of great qualities & noble attributes, yet have any England's privileged orders ever win distinction, & few show that those only can be eminent who are distinguished by nature or effort. Aristocracies develop, not Christian Christianity, but individual pride, self conceit and contempt of others. Here & there in a hundred years, a great man appear, but in aristocracy, as in serfdom, and slavery, great men are the exception, & mediocrities the rule.

Whenever a child grows up with an impression, that he has not to obey the primeval command of labor, he is robbed of his highest prerogative of man. The career of such can only be exceptionally good.

A British aristocrat is ushered into the world by an aristocratic accoucheur; his birth is announced in a special Paragraph; he is christened by a bishop, or archdeacon; a peer & peer's wife stand sponsors. He is placed in a hireling bosom; a plebeian woman sells him milk to nourish the young lord & is proud to do it; and the mother's gayeties are not impeded, nor her figure spoiled. The baby's rank is never forgotten; the footman & others call the child my young lord, & my young lady, & even as very babies are taught by their nurses to look on the lordlings with a servile & wondering awe. —— When 8 or 9 years old he is placed in the hands of a private tutor, & is cautioned to remember his rank & never speak to any one below him. His soul is cribbed, cabined and confined, and crammed with Greek & Roman rubbish, & rubrics of the book of Common Prayer. He has never felt the freshness of freedom & manliness & love the University a cold, stiff, mannered machine.

If he is sent to Eton or Harrow; or even to Winchester or Rugby, he may possibly be warmed into life; at the University the aristocrat is lifted up & decorated, & is required to go through only half the academic course of others, as if he had only half the brains. At Oxford he obtains his degree per saltem without knowing any thing. Oxford is the strong hold of aristocracy. Cambridge, as admitted dissenters, & so is not fashionable with the aristocracy, & produces strong men of the law and physic. Those for Reform were Cambridge men; the opposing were Oxonians (that is leading men). But some educated at Cambridge prefer prudence to patriotism, and disarm their principles into pence. At Oxford they love error because it is old; at Cambridge they do not reject truth because it is new. At both places are two divisions - those who study and worship the deity of Work, and those who do not study and worship the mammon of idleness. The idle race, sups, loves, dances, plays, duels, grow mustaches, &c. & leave college with more knowledge of bills than of books. The few cultivate the opportunities they have & carry away distinctions & fellowships. Servility to rank obtains at the Universities among students, professors, fellows, & the young aristocrat assumes an arrogant consciousness of his own superiority.

English Aristocracy.

Many of the Aristocracy never enter the University but leap from a private tutor, or from Harrow or Eton, into Arms. They never venture at the Bar or Physic where the battle must be to the strong of brain and heart. There is one aristocratic in the profession of law, but not one in physic. The aristocracy despise medical science. They all flock to the Church and Army, where, with rare exceptions, advancement depends not on merit but on interest. They are thus the meanest & moral cowards. In the Church the livings are in the gift of the Chancellor, the bishop or the Lord. The first is influenced by political considerations; the bishop nominates from political or family motives. The Lord names a nephew, or a cousin, or younger son, who hunts, shoots & dines & occasionally puts on a surplice on Sunday; & has not in Italy or on the Rhine & poor curate with 100£ a year does God's work & starves.

In the Army this Aristocracy nearly always enters the Guards. There are 3 Regiments of Guards, the Grenadiers, the Coldstreams, & Scots Fusileers, each having two battalions, & each battalion about 36 officers besides the medical & other staff. These regiments are privileged for home service, except in wars and their quarters are usually in London & Windsor. They are in the centre of all that is gay & dissolute. From the Guards come the heroes & fashionable London life with the field of Venus, the opera, the waltz, &c. They are ignorant of their own profession, are in debt, from connections with Danseuses, carry off the wife or daughter of a friend. Their vices are often the offspring of vanity. Yet the puppies fight well. Wellington said. The chief attraction of the Guards is the unfair privilege of promotion it extends. The Lieutenant of the Guards is Captain in the army; the Captain of the Guards is Lieut. Col. in the army. From the Guards are chiefly selected the Staff, who have so mismanaged in the Crimea, and of course they are from the aristocracy.

Those who do not enter the army are a dull dissipated crew, yawning up & down the Rhine & in other countries; & know the best hotels. Then they come home, the younger to marry an heiress if he can; the elder to beget young peers, punish poachers, &c.

Inchoate the Majority.

There is a Minority that are different — and must not be classed with the others. Some are generous, have a sense of duty, & some become statesmen. But they reverence the old institutions, under which, but in spite of which, England has grown great. They have not courage to strike off those forms which hang like huge lions on England's limbs. These too are cold & reserved in their bearing, but often have a warm heart beneath the ice.

The Aristocracy of London is divided into two sets — one the highest & purest, which is above fashion; and one set that is par excellence fashionable. The minority belong to the first set, men & women. They do not admit stained characters or doubtful characters, but admit Macaulay, Dickens, Mrs. Stowe &c. Duchess of Sutherland is a leader. The other has Lady Jersey at the head, & here are gathered the fashionable society that are devoted to frivolity and voluptuousness. Any one who has a title, whatever may be his or her character, is received here. Many of the Lords possess all Caesar's vices, & few of the ladies are free from suspicion. Mostly the glaring invasion of domestic virtue, and of the haughty arrogance which angers the people, belong to this set.

60 English Aristocracy

By the rules of fashion, a man is ostracised when he commits an act of dishonor, and a woman when she parts with her virtue. The crim. con. that ruins the woman, elevates the man. But dishonorable deeds and acts that are contrary to virtue, do not expel one from this fashionable society, until the verdict of 12 men has been pronounced; until the guilty are held innocent. It is the theory of law & of fashionable society that a man legally unconvicted, ranks among the innocent. Among those governed by this code there is no marked line between virtue and vice. Thus throws round vice a charm, so long as it escapes exposure. Vice would not have so many devotees if her allurements were not draped with fascinating garlands.

The virtuous are heavy, selfish & devoid of human sympathy, to such a degree, in every land, that virtue is another name for dulness. Virtue is dull & repulsive in England, & vice is attractive.

Formerly there was a sympathy between the lord and those below him that does not now exist. The lord claimed feudal rights & discharged feudal duties. But this cheap defence of aristocracy is gone. The gate formerly admitted the squire & robber & every comer, but now none but the titled are received.

The House of Lords under present institutions, must command half the government offices, or the government cannot be carried on. The habit of servility gives them the other half usually. The government of England is in a large measure the private property of a few aristocratic families, who have handed it down from sire to son. England is governed by great, little men. Of course there are brilliant exceptions.

The English officers in the army are ignorant of their duty, in the Crimea, &c; whether taken from the higher class or the middle class. They enter the service as a temporary school for gentlemanly idleness or polished vice, & not to rise by knowledge or merits.

The aristocracy has generally known when to yield, but it does not abate its unjust privileges and retentions. It must again yield or it is doomed. N.Y. Tribune, May 18. 1855

1855. England has loved to be ruled by her nobility. All the lucrative offices in the army are monopolized by the nobility and their relations and creatures. In this Crimean campaign, favoritism has thrown fearful responsibilities into proud, imperious, incompetent hands.

Letter from Constantinople N.Y. Tr.

"Representative men" in England

Lord Eldon was the representative of the idea of "the wisdom of our ancestors", & with him it went to rest.

Duke of Wellington was the representative of the ideas of military coercion at home, & the Holy Alliance and anti-Gallican proclivities abroad, & they died with him.

Sir Robert Inglis, who died 1855, was long a representative of Oxford university, an enemy of all reform, & with him died the dark shade of ecclesiasticism, church tyranny, & Oxford ascendancy. In private life he was courteous & irreproachable.

N.Y. Trib

England.

As a community England has never carried civilization any where. Individuals have fled from her shores & established the freedom denied them at home; and wherever they had to deal with the nation from which they had fled, they experienced oppression. England has governed her colonies to benefit certain classes in the mother country. The community of England never struck a blow for freedom — never one tending to the advancement of civilization. Look at her war against the United States 1775, against the French. 1793. &c. The community of England has no sympathy with liberty any where. The laboring people of India were in better circumstances under their native princes. Look at her opium war in China. John Bull proclaims himself the champion of freedom & has respected it so often that perhaps he believes it. 1855

[These opinions of the N.Y. Tribune have much truth in them, but are quite too indiscriminate & sweeping.]

Another writer in the Tribune, who has spent 12 years in India, says the English have done a vast amount of injustice in India, but he believes India is vastly better off under England than under any former government. He cites the means of education, public improvements, the numbers of land holders, inland commerce, religious toleration, &c.

This writer, an American, says that England with all her sins, has shown a greater degree of magnanimity than any other nation can claim, in what she has done in India (and elsewhere I suppose) — that the US states would not probably show more, if she had the opportunity. [& partly agree with him]

Queen Victoria, when young, was a fat, fair, ordinary looking girl, with bright sunny ringlets, large German blue eyes, with a temper spoiled by being an only child and an heir to the throne, and an obstinate and wayward will. She rode a Shetland pony, and laughed, cried, danced and sang like other girls of her age. Her mother, the Duchess of Kent was a gross German woman, without any appearance of spirituality — "one of those mere machines for converting so much sausage and sauer-kraut into human nature". Victoria became Sovereign in 1837. She was surrounded by some of the purest & noblest of England's daughters. The Duchess of Sutherland, Lady Gainsborough, Duchess of Bedford, &c and she received the best of instruction from Lord Melbourne. She has led an orderly & blameless life with a sense of duty and a deference to public opinion, which will place her above Elizabeth in all the purer adornments.

"The Court of the Guelphs in England (George I & his successors) with the exception of that of George III. who was a sober, stubborn selfish, but decent & decorous brute, was one big brothel, flushed with the filthy fullness of luxury, licentious riot and lust. It was allowed in the coarse gutto & voluptuousness without a ripple of sentiment. Victoria's predecessor was a profligate. It was left to Victoria to present a decent exterior without stain, and to reverse the old order of things, when vertue was a bore and flashy vice the fashion. She was married to Prince Albert Feb 10. 1840. In her habits she imitates ..... the industry & activity of the true English lady than the indolence & ease of English fashionable life. She is not a woman of superior intellect &c. Tribune Jan 1855

Con. on P. 118

Iron & Steel. Cont. from M.9.219. Con 10.340.

M.2.286. M.15.172

May 17. 1855. Prices of Iron in New York.

Pig Iron, scotch. 25 to 27$ per ton.

Bar Iron. some $102.50 a ton; Russia 85.69$; Sweden 90 to 92$ ton
do — American 80 to 90$ ton, said to be rolled.
do — English refined 65$ English common 54 to 57$

Sheet Iron, Russia, 13 to 16 cents lb. American & English 4 cts — 16.
& 1lbs cut 3¾ to 4 cents per lb.

[What iron is used to make nails & sheet iron, at 4 cents lb.?
Common English, I think, or some cheap American.

p 379. Bilboa Iron was used in England 1548, & probably long before.
M.13.161. 1749. English & German Steel. 13.156. English Steel.

Sept 17. 1856. Prices of Iron in New York $
Scotch pig 31 to 32.50, per ton. Am. Pig. 25 to 31. $
Bar Iron, Com. English $55 to 56 per ton. Refined 61 to 62.50.
Rail Road Bars, $65 to 66 per ton.
Bar Iron Russia 95$. Swedish 100$
do " American. 85 to 90$.
Or " some kinds, names not clear. $100 to 105.
Sheet Iron 3¾ to 4½ cents per lb. Am. & Eng:
Cut Nails 3½ to 3¾ c [Where is the iron got to make these?
Russia Sheet Iron 11/14 cents per lb.

Iron in N. Jersey.

Whippany was first settlement in Morris County, N.J. about 1710. Settlers were said to be attracted by iron ore in the mountains, some miles distant. A forge was early built at Whippany, ore brought 10 or 12 miles in leathern sacks on pack horses. About 1725 a forge was built on the Rockaway near present Dover. Other forges in the region, some years later. The iron bars for many years were cut so as to adjusted to the packsaddle, & thus carried on horses to Elizabethtown Point, & thence by sloop into New York. Waggons succeeded, but roads were bad & loads small. Morris Canal was used for conveyance about 1827; and in 1848 a rail road afforded a cheap reliable conveyance

Blast-furnaces were first built about 1772, & they cast vast amounts of shot for American army. Formerly the mines of ore were of no value to sell, or very little. Any one dug & carried away ore previous to 1770, asking no questions. The demand for hollow ware & for bar iron gradually brought the mines into some value, but 50 years ago (1806) all the mines in Morris Co. would not bring as much as one mine will now. Within a few years mines have risen so much that the best are worth 80.000, 100.000, 50.000 dollars, &c. There is no end of the ore. Within 8 miles of Rockaway, between 50 & 75,000 tons ore will be put in market this year 1856 worth on the canal bank 175,000 to 200,000 dollars. 70.000 tons will be sent into Pennsylvania this year from Rockaway alone. (He estimates the ore, on bank of canal at about 3 dollars per ton.) Principal forges at Dover, Rockaway & Boonton. 100 tons of nails a week are made at Boonton on the highlands.

Cor. of N. York Evangelist. Oct 9. 1856

Iron & Steel.

Iron works in Massachusetts. See Misc. 14. 243.

Mass. Rec & Ct. 244 Oct. 1653 } In the suit between the undertakers of the iron works in England, and their agent Mr. Gifford, there is mention of

65 tons 123 lbs bar iron.
12 tons 102 quarters of Rod iron.
7 tons 404 quarters & 25 lbs. of pots & cast ware.

— also mention of (which seems to include above

123 tons. 18 Cwt. 2 quarters, 27 lbs bar iron.
19 " 16 Cwt. ——— rod iron
7 " 17½ Cwt. 2 ——— + 11 lbs Pots & cast ware.

There was a great deal of iron made at the works, and sold for bar iron £20. per ton, in our currency & pay.

Rec. M. I. 321. Down to 1657, most of the people had been generally supplied with iron from these works, for Gen. Court says: "The present owners of the said works have not been able at all times to supply the inhabitants with iron" intimating plainly that they generally supplied them. Iron continued to be made some years later. See History of Concord.

M. 17. 1 } Iron & Steel sold by Wm & John Pynchon — Springfield.
p. 28. }

Wm Pynchon sold Iron 1646 to 1650, at 3d pound without any variation or 28/ Cwt. & both English & Spanish are mentioned. Steel was 6. 8.

1653 to 1656. John Pynchon sold iron at 3d per lb. & steel at 1/.

1658 to 1668. J. P. sold iron at 3¼d per lb or 30/ per Cwt (about the same as 3¼ d per lb.) and some steel at 6/. and some at 1/6 per lb. & some at 1/4.

He sold some iron at 31/. & 32/. per cwt (3 3/8 & 3 1/2 per lb. None higher. Not said what kind of iron he sold nor the kind of steel. The blacksmiths used much iron. Bought 6. 8. & 10 & even 12 Cwt at a time. Medad Pomeroy bought in 1660. Bars at first 40 to 45 lbs but increased to 50 & 60 lbs.

Gads of steel were sometimes sold by Pynchon. The English purchased gads or ingots of steel in Spain when they purchased iron there.

1765 M. 4. 205 Philadelphia Iron sold in Boston
1765 M. 4. 207 Pennsylvania Pig iron & Philadelphia bar iron spread in Boston. What was done with this pig iron?
1770 M. 4. 209 Prices in Philadelphia. Bar iron £24 ton; pig iron £8 ton

Religion in Germany. or Lutheranism.

[Cont. from M. 14. 87

Prussia — continued.

The exercises of every church are subject to the oversight of the State. Without the state's consent, no church can build a new place of worship nor repair its own meeting house. It is very difficult for one to be allowed to join another society, or any sect of dissenters from the three allowed churches. Catholic Dissenters, Baptists and Free Evangelicals are declared not to be legal societies unless they have proposed many things; & their ministers are not recognized as legal nor are their registers of births, marriages & deaths allowed to be legal. No meeting can be held except of a family, without the consent of the government. All who ridicule a Christian church, or their objects of reverance, doctrines and usages may be imprisoned. All Christian writings not approved by Consistory or other body of superintendents, if circulated among the people, must be reported to the government of the diocese. Candidates are required to preach without notes, & may not pronounce the benediction "The Lord bless thee & keep thee". The pastors are appointed by the King, patron, Consistory, or are elected from three candidates proposed by the presbyter. Each at his ordination must bind himself to the creeds & swear to be true and obedient to the king of Prussia, & to the royal House. He must pray for the rulers of the land after the sermon. The hymns must be from those approved by synod & king.

Every child's development is placed under the influence of the state; its baptism, doctrinal education & confirmation are matters of necessity almost. The government controls the schools, the church, the university, the press, & can thus maintain its own views; & finds zealous supporters in the civil, clerical & military officers, who owe their place to it, & look to it for promotion. The kingdom of Christ is made a kingdom of this world & this produces most pernicious effects, & drives many into infidelity — they cast off their religion & their loyalty. There is life & activity in the literary world, but deadness and stupor in the church, because the former is free, and the latter in leading strings. The church is corrupted & endangered by its union with the state; & the enemies of one become the enemies of the other. — There is much clerical office seeking. The clergy are dependent & seek the favor of the rulers.

E. J. Young in Christian Examiner, 1853.

Germans in Pennsylvania

[From the Editor of the German paper at Buffalo, 1856 col. 57

They have changed but little since they came over 150 years ago. They were then mostly German serfs; public schools were not thought of in Germany; German literature hardly existed; Frederic the Great spoke French, considering the German language fit for barbarians. Lessing, Kant, Fichte, Goethe, Hegel, &c had not existed; the influence of modern revolutions & inventions had not been felt; even the printing press was not felt.

They came over, a fragment of the middle ages, with their priests, uneducated, uncultivated. We see them now a petrifaction of a social & mental system of the middle ages which has disappeared from Germany. — This state of things is fast departing. Free schools are extending; & the institutions of the Gospel.

Religion in Germany

Luther is quoted by Bretschneider, as follows:-

He did not think the Old Testament was an authority equally binding with the new Testament. The writings of Moses & the prophets had the highest value historically, & contain the elements of eternal religious truth, but they cannot sanction ancient error. I will accept of Moses as an instructor, but not as a lawgiver. His dispensation is at an end, I will follow him when he agrees with the new Testament or with the law of nature.

Quotation in Chr. Inquirer

Lutherans in Prussia.

A majority of the Protestants in Prussia are high church Lutherans, "whose spirit is that of repulsive intolerance; its system of administration is red tape in the most stringent form; and its ritual an ossification of mediæval formality - what Puseyism would be deprived of its music, painting and flowers."

Written in London Times 1857

Government in Prussia

Nowhere else except in Russia or China is the omnipresent machinery of government so elaborated, complicated adjusted, like a system of military drill, for the regulation of every detail in life and almost of thought itself, as in Prussia. The caste of officials or bureaucracy, who who have grown up in the exercise of that function, embraces over 60,000 persons with much of the talent & education of the country, and holds in its hands all existing organized authority and influence. This system produces an intense spirit of caste, & everything is brought under the action of the government machine, and there is an inordinate worship of organic & minute government, and a rampant spirit of red tapism. English writer 1857

M. 2. 2126. Sprouting from the stumps.

May 29. 1855. I examined a piece of land which Mr Jewett cleared 30 or 40 years since, and which has an abundance of sprouts from the old stumps between Elm Street & Prospect St.

Maples sugar & red, Chestnuts, Oaks of 2 or 3 kinds, Cottonwood (Populus Balsamifera) & Cottonwood (Populus Heterophylla) had sprouted abundantly. Wild Cherry, Alder, Witch Hazel (& perhaps White) had sprouted. And I believe there were some others.

P. 75. M. 143. 353.) "Buildings, ships, railroads and thousands of other things are eating a clean way through our forests with fearful rapidity." "Rail roads, for fuel & ties, wage a destructive war upon our timber lands". "That wood for fences will fail, any one can see". [And will it not fail for other purposes?

Pines. The fragrance of a pine forest is delicious, & the odor is suggestive of healing. In the soft murmuring of pine leaves is there not [illegible] cool repose? To the temporary sojourner in the Adirondack wilds, (Cor. Indepd. 1855) pine boughs form a soft, fragrant bed. Ibid.

"Verses by a poor man" published in England 1856, all the oak, ash & birch "pleasant trees". & the tall linden trees are said "to bring a shadow o'er the dead", and to form "a canopy over their cold, low bed". — It seems that linden trees are used in grave yards.

Firs are said "to crown the lofty hills". "Alder trees" and the "yellow willow grow near some stream", and children take their silky catkins & fill their pockets. "Elder Tree", from the juice of which country people make sweet wine. The shady sycamore with large, round leaves.

English Trees in N.E.

The New England Farmer for March 1857. says "European trees in New England put out their leaves on an average a week earlier in spring, & hold them on an average a week or ten days longer in the autumn." [This is correct as I have often observed] He infers that "a fortnight more time is required in Europe than in America to accomplish the same amount of vegetable growth. Foreign trees have acquired a habit that does not yield to the quickening influence of our climate". And the seeds of annual plants, indigenous or exotic, after they come up, advance to maturity more rapidly in New England than in Great Britain; this is especially seen in flowers. [Vegetation is more rapid in Summer in N.E. than in O.E. but less rapid in Spring.

Music of Trees in March winds.

There are sobs & wailings in the pines, tender breathings in the willows, and harsh, discordant voices in the gnarled oaks & creaking sycamores, and gentle whispers in the lowly shrubs — The March winds roar in the night time and the branches of the huge elms sway & groan

Cor. of N.Y. Independent, March 1857

Trees Woods, Forests.

Milton in Comus says:—

"I know each lane, and every alley, green,
Dingle, or bushy dell, in this wild wood
And every bosky bourn from side to side"

[I would say this of many parts of Holyoke. Bourn is said to be a deep winding valley, with a rivulet in the midst.

m 2, 208. Sprouting from the stumps.

June 27. 1857. I examined the old Breck lot on the road to Florence, which was cleared of the forest in 1854 & 1855, and bore a crop of grain in 1856, and is now in grass—herds grass & lupelina, & some Poa serotina. I find that Chestnut, Oak, maple & witch hazel have sprouted abundantly—& perhaps alder & wild cherry. Small poplars are abundant, but these do not come from the poplar stumps or roots from seeds or roots. I noticed no birch sprouts; but there may be some in the field — Evergreens never sprout. — The maples were mostly red maples.

Various Trees.

Every tree & plant carries its individuality, never seeking to fashion itself like any other. The fir tree, heavy & cone crowned the tulip tree's leaf among all leaves is Ruskins only argument against the Gothic arch, maple with smooth bark and black green foliage [he must have seen small trees.]. The elm tinglist of trees, a living poem swaying rhythmically all its life; the oak a hymn—for strength & boldness; the pine through which the wind sighs with Chromatic sighs. All trees, plants, flowers and wayside weeds have this inferior fidelity to self. The same is true of every beast, bird & insect. (At Woodstock Con. 1858.

But such natures men do not know how to wear their peculiarities. If one finds himself dissent from others, he thinks it a blemish, & begins to model himself — The worst affectation is his who conceals & dwarfs his own nature. The greatest charm of a man or woman is the right improvement & graceful wearing of individualities.

Woodstock, Con. Letter Written in N.Y. Independent July 1858.

The Whites in Slave States — not Slaveholders.

The poor whites in Slave states, some find occupation in cities and large towns, some are employed as boatmen, but the greater part live in the interior, in remote districts, in the mountainous parts of Virginia & Tennessee, the pine barens of N. & S. Carolina, &c. These are the most miserable population of our country, living almost in a state of heathenism. They are in abject poverty & no prospect of bettering their condition. The best land is held by Slaveholders, & these are obliged to "squat" in the woods. They cultivate a few poor acres slobenly. They are too proud to work. What labor is done by slaves, it will be despised as unfit for freemen; they have no resource but agriculture; the blacks have most of the common trades. There is in fact no place for them, being neither masters nor slaves. They are bitterly despised by Slaveholders, & by the negroes themselves. Their cabins & children present a miserable appearance, & they seem forlorn. They plunder the slaveholders, or some do. Their interests are against slavery, yet they feel the pride of race & seek to keep the blacks in bondage. They have the ambition to own a negro. They are even zealous for slavery, & vote on election days as the slaveholders wish. They delight in tarring & feathering northern men. They fight to uphold a system which grinds them to powder. Yet some of them understand their situation but they are cowed by the overbearing tone of the slaveholders, — They might under more favorable circumstances form a party, & the southern leaders apprehend such a movement. Gov Wise of Virginia recently said, "we do not fear northern abolitionists, nor an insurrection of the blacks, but one of the poor whites." Slavery exists only by the subjugation of two races.

N.Y. Evangelist Oct 2. 1856.

p. 7 The Poor in Slave States
m.h. 14b

The Whites in the Slave States, by returns of census of 1850, were 6.222.418. The number of men owning slaves was 347.527, who, including their families, 5 ½ persons to a family, amount to 1.980.864 persons. So many, about 2 millions, interested as slaveholders or in families of slaveholders, or 32 percent of the whites. Slave hirers are included. The white males over 21 years in 1850 were 1.490.802

The nonslaveholding Whites, 68 in a 100 of the whole, or perhaps 70 in a hundred, are never alluded to by Southern gentlemen in their debates, nor are their rights or wrongs spoken of. Three fourths of the white people are of no account, or at least one half, & in some states three fourths. A Missouri writer in 1847 says the free nonslaveholders far outnumber the slaveholders, "perhaps by three to one" in the South; and in the more southern portion, they possess but small means and are on sterile land, the fertile soil being in possession of slaveholders. Many of them have sunk down into habits of idleness and are less industrious, less educated & less respectable than their ancestors were.

De Bow's Review, January 1850, Charleston, S.C. says the poor whites in that state largely outnumber the rich, & they begin to understand that they have rights, and the Rebews fears the upheaving of these poor and ignorant masses.

Gregg's address before the S. Carolina Institute, 1851 on manufactures, puts down the whites in that state who ought to work & do not, or so work as to be unproductive to the state, at 125.000. The money appropriated for the school fund annually in S.C. is little better than wasted, so far as the bounty is concerned. The county poor people will not send their children to school. All the capital, enterprise & intelligence is employed in directing slave labor; "and a large portion of our poor white people are wholly neglected, and are suffered to while away an existence in a state but one step in advance of the Indian of the forest." He said they had collected at a manufacturing place about 800 of these people, chiefly girls, deplorably ignorant; three fourths of the adults not being able to read or write their names. "The only means of educating & christianizing these poor whites, will be to bring them into such villages." S. Carolina had only 274.563 whites in 1850, & McGregg estimates that 125.000 of them are idle & unproductive, & but a little above barbarism.

Gov. Hammond said in 1850, before the S.C. Institute that these people obtained a subsistence by occasional jobs, by hunting, fishing, plundering fields & folds, trading with slaves & seducing some of them to plunder.

Hon. J.H. Lumpkin of Georgia in 1852, advocating manufactures in Georgia described their poor whites, as "degraded, half fed, half clothed & ignorant, without Sabbath schools or any other kind of instruction, mental or moral, & without any just appreciation of character."

Other writers say the whites, however poor & degraded, will endure the evils of poverty rather than engage in servile labor (among slaves) but employment is seldom offered them. The female is not wanted as a service, and if she were she would not submit to the degradation. "Boys & girls by thousands, destitute of employment and means of education, grow up to ignorance, & poverty and too many of them to vice & crime" C.C. James of R.I. quoted by De Bow.

G.H. Weston, in N.Y. Tribune, Feb 5. 1856.

Manure in N.E. &c. [Continued from M.12.139.

Guano (see M.12.139.). This was first used in Europe as a manure in 1840, when a few tons were used as an experiment. The consumption in 1854 (in Eng. & U.S.) was nearly 100,000 tons. The demand in U.S. was greater than the supply in 1854. Much is sold adulterated, being mixed with loam. Peruvian is the best, having a large amount of ammonia and phosphates. Guano is the most beneficial to poor, well tilled soils.

Scientific American

" " 1855. There is much complaint of the adulteration of guano, being mixed with dirt, gravel, coal, peat, &c.

Guano is obtained from the Chincha Islands, Peru, the Lobos, various points along the coasts of South America and Mexico, Triangle Island near Yucatan, Aves Island west of Guadaloupe, different parts of Africa, &c. There are three Chincha Islands, & they furnish the most & the best guano. Peru sells the guano at about 19 dollars a ton. Peruvian engineers estimate the guano at the three islands, 1853, at 12.356.000 tons by measurement, or 16.501.000 tons by weight.

England imported from Peru 610.000 tons & from other countries 490.000 tons of guano from 1841 to 1852 inclusive, and from 1841 to 1844, 4 years, 158.000 tons — so in 11 years from 1841 to 1852, 1,258,000 tons. Some from Bolivia, Chili, Patagonia, Cape of Good Hope, West Coast of Africa &c. but the greater part from Peru

The United States imported in 6 years 1849 to 1854. 394.367 tons, & exported 2299 tons, so consumed 392.502 tons, averaging 65.417 tons annually. It was blind in Peru, Chile, Uraguay, Brazil, & the ports of South America, British North America & Africa. It was 41 dollars for Peru in Jan. 1854. but rose in Feb & May to 50 & has been 50 dollars for nine years.

The importations into U.S. England &c. is had of 100.000 Tons a year & has been some years over 300,000 tons.

N.Y. Tribune. 1855.

Manure "formerly"

Prices 245. 03 Hawley had manure "sledded" in fall or winter
" 1716 Expend man & team for carting on manure 5 days, 2 days.
" 1719 Expend a man for turning dung 4 days at 2/3

Pr. 62. Ebenezer Hunt bought of Amos Hull 9 loads manure at 1/4. 1737.
27. do " of Moses Lyman 2 loads do 2/. 1737 (about 1/1.6 m
" do " do 2 " do 2/6. 1739. " "
62. do " of Widow of Edward Baker 8 loads 3/4. 1758. some at 4/.
89 do bought of Samuel King 5 loads of good Stable dung carted into the meadow. for 5 cwt of hay. May 1786.

89. Carting manure was done partly the first half of April & a little later and partly in Oct. & Nov. by E. Hunt

94-3. Elijah Strong sold to L. Shepherd 8 loads manure 1788 at 1/6; 10 loads 1791. 9 1/

Manure, or Dung.

M. 2. 260

M. 2. 260 Con. 9. 428. **Dung** is the old word used — manure never used. Translators of the Bible used the word **dung** & dunghill — never **manure**. See Concordance. Chaucer used the word **dung**. So did the writers of the 17th Century & many of the 18th. John Pynchon in his account **books** always used the word **dung**, carting **dung**, **dung** in the **land**, &c. & never uses the word **manure**.

M. 17/154

Preachers used the word **dung** in their sermons pejoratively. B^p Hopkins says in regard to Death's doings; "so thick soever are the carcases of all ages, as were enough to **dung** the whole face of the earth."

An extract from South in Con. 9. 428
An extract from Whitaker, much later, most offensive. Con. 9. 428
An extract from Sc. & Sermons M. 2. 239.

Misc. 13. 1650 to 1722. Middlesex Probate } In the various inventories which I examined, I seldom if ever found **manure**. It was not inventoried, not because it had not some value, but probably because it was considered as belonging to the lands.

M. 18. "Fishes sought for Manure in Plymouth 1627. 30. 4 Fishes put in a hill of corn."

Fish manure [Compan. M. 12. 139.
The first settlers of Massachusetts used fish for **manure** in 1631. 1632. &c — One object of erecting the wear at Watertown in 1632 was to catch fish to manure Indian corn. Winthrop I. 101

Dung

Herbert says II. 131 } "Sheep eat grass and **dung** the ground for more"
II. 10 The 'by that feeds on **dung**, is colored thereby'.
II. 203. Let foolish lovers, if they will love **dung**,
With canvass, not with arras clothe their shame

M. 2. 260 Con. 9. 428

Dunghill

Old writers often used this word to represent **Vice** and **Wickedness**, especially South. See page 195.
See South's use of **Dunghill** M. 2. 239.
South said he was ready "to pick up jewels from a dunghill." & said he had "raked into the dirt and dunghill" of Puritan devotions. He hated the Puritans.

manure in Western States. [N. E. Farmer. Nov. 1857

A farmer at Tipton, Iowa. Sept 1857. says he has tried **manure**, on his land & found the effect astonishing. No such corn or vines were raised any where around him. He thinks **manure** is applicable to their prairie land and that it is much undervalued. It has been said that some land has been planted with corn & wheat 30 years, without the crop perceptibly diminishing. This, he says may be true of some river bottom lands but not of prairie land generally.

Another farmer in Iowa **manured** upland highly for wheat; had a double quantity of straw, but only ¼ as much wheat as on land unmanured.

72 Quakers [Continued from Misc. B. 384. 326.

The Society of Friends have always opposed the introduction of vocal or instrumental music into any of their families; music has been proscribed by the rules. This feature belongs to both the orthodox and the Hicksite Quakers. But some Hicksite Quakers have discarded the shad-bellied coat & broad brimmed hat, & have procured pianos, during the past 10 years, chiefly younger members. A year or two since a New York Hicksite Quaker, who had purchased a piano-forte & had it in his house, was disowned by the monthly meeting for this offence. He appealed to the Quarterly Meeting, & they confirmed the decision, June 1855. There are about 40 of the Hicksite Friends in New York who own pianos, and these will all be cast out, & the Society purified of music-loving persons. N.Y. Tribune

Chr. 2. 259. Joselyn calls the Quakers at Narragansett, "the Shamanitish brethren or saints-errant, who are rather to be esteemed vagabonds than religious persons."

Quakers as persecuters.

They persecuted some of the same denomination in Philadelphia in 1692. See the title of a pamphlet [illegible] published by the persecuted, Misc 13. 325

Am. 19. 98 John Adams's account of a Quaker dinner in Philadelphia, in 1774.

Am. 19. 56 How the Quakers contrived to perpetuate power among themselves in Pennsylvania down to the Revolution — Thos. McKeans acct.

Dr. Thomas Dick, distinguished by his writings, says of the Quakers in 1849 "I consider them the best practical christians in our country." [If they are the best practically, why not the best absolutely?

Grahame's History. I. 445 } Accounts of female Quakers going naked in the streets, into meeting houses, &c

Progress of Mankind [cont. from dl. 12.14.

v. 3. p. 242. Thomas Cowin says the world has advanced not only in Science and machinery, but it has made moral progress; he admits however that in morals & jurisprudence, there were yet great labors to be performed, & that the millennium was a great distance ahead.

1855.

Sunday, July 1. 1855. P.M. Dr Baird gave us an address or sermon in the old Church on the favorable aspect of Christianity at the present time compared with past generations & centuries. The word Progress he used very little if any, but his object was to show that the Christian world had made great progress in true religion, in education, in liberty, in arts, sciences, domestic comforts, &c in 50 years, in 100, 200, 300 years, &c. He is a man with great hope, and great confidence in the future, & with all the wickedness of the world, he thinks the signs indicate more advancement and a better future. He said Christendom with about 340 millions governed the world, & gave laws to most of the 600 millions of pagans, Mahometans and Jews, or could do it; the power of the civilization belonged to Christendom. China with all her millions had no power against Christendom; Turkey & Persia had no power — As bad and unchristian as were a large portion of Christian nations they were still much better than pagans & mahometans. He thought changes favorable to a purer Christianity were taking place in the Greek & Roman Catholic Churches, and in Protestant churches. He said the nominal Christians in Turkey, Greeks, Armenians, &c. were probably as bad as they were conquered as they now are, their hierarchies they pretend to derive from the Disciples or Apostles, but one with thinks they must have come down from Judas Iscariot, in regular succession.

Dr Baird has more faith in human progress & improvement, than some of his hearers. I judge that he has not great confidence in some of the European reformers so called.

Chevalier Bunsen (from N.Y. Evang. dat. Jan 7. 1857) has a book — "God in History; or the Progress of Belief in a moral Order in the World". He endeavors to
1 show, that faith in the divine order, or the government of God in the world, can be justified by History;
2. That this faith has an organic progressive devel-
3. opment. That Christianity is the definite religion of humanity — He does not regard the existing formulas and forms of Christianity as normal and he thinks does not believe that religion will expire, as worship, and leave its inheritance to philosophy.

He says the Gospel subverts every form of immoral government; and that government alone is moral which is based upon the idea of the common good. Here the gospel & Kant agree. The gospel devotes to destruction every selfish form of life in the individual, government & states. It is eternal love that puts forth its judgments in History. The Kingdoms of this world must become the Kingdoms of God & his Christ. All share that do not submit to the divine will must perish. Humanity will arise as a phoenix

Progress.

Rural New Yorker, July 1855, says that whenever a barrier seems to be thrown across the path of human progress human ingenuity finds the means to remove or overleap it. He is speaking of material for fences hereafter. He refers to coal for fuel, steam as a moving power, rails for transportation, the telegraph to transmit intelligence.

[His illustrations are not quite satisfactory. They do not show that New England, N York, &c will be supplied with timber hereafter for fences & building, or that any equivalent can be contrived within the means of men of small or moderate estates.]

The marks of progress are of two sorts, the deceptive and the reliable. We must discriminate.

an Addison.

Progress of the 18th century.

Alison's Sermons on the beginning of the 19th Century, express the opinion that great progress has been made by the human race in the 18th century; it succeeded ages of rudeness & barbarism. Knowledge has been vastly increased & science enlarged; & the age has improved in virtue & has added eminently to social happiness; barbarities have been softened, prejudices dissolved; knowledge has found its way to every rank. Above all, the humanity that has sprung from the Gospel, peculiarly distinguishes the last age.

Sermon on the General Fast. 1801. "Whatever may have been the revolutions of nations, they have uniformly tended to the progress & improvement of the human race." Though we are not taught thus to judge of them, Nations in their prosperity & in their decay have alike given lessons by which mankind are to be made wiser and better. Historians do not rise to these speculations. Revelation alone can give us the mighty Key of human destiny. It shows us that from the beginning of time, all events have been contributing to the gradual illumination of the human race, have been ministering to final good. The storm now raging over the world will be no abate but not destroy.

Alison's Sermons

Sermon on the Fast 1811. The order & beneficence of the material world has not failed. The history of the moral world, from its barbarous & feeble cradle, shows that evil alone has not had dominion there. Amid all the apparent calamities of time, the march of the human mind has been steady & progressive to "wisdom, knowledge and joy." There is a moral power in nature that makes evil subserve the ministry of his will. Alison.

Progress in Europe

Edinburgh Review. 1824 No 78. p 285

"The affairs of mankind have their periods of obscurity as well as of brightness, & tend steadily, in spite of these alternations, and by means of them, to a great consummation & glory. There is, we are firmly persuaded, a silent yet never ceasing progress to amelioration; and though a considerable movement is followed by a sensible reaction, the system moves irresistably forward; and no [illegible] is made is ever effaced, or lost." [This was said when the old order of things had been restored, & the Holy Alliance with its legitimate maxims was predominant.

Time of Planting, Harvesting, &c. Cont'd from ill. 15. 279.
see reference table.

Harvest of 1856.

Georgia. About Macon, Ga. wheat was harvested and carried to mill before May 30.—very plump & heavy. Harvest in Georgia said to be finished before June 5

Tennessee. Wheat was "nearly ripe", in some parts of Tennessee on the 25th May.— In Shelby county the wheat to harvest a week most the finished before June 6. They were harvesting June 16 in some counties. Wheat sold at Memphis June 9 new at $1.50

Arkansas. Wheat was harvested early in June, or before.

Illinois. Wheat in Northern Illinois in blossom June 10. In S. part earlier. Harvest had begun June 16 in some places: June 20 in some. Harvest commenced in July and to near end of July, as to Spring wheat. Some counties have chiefly Spring Wh.

Frost in Indiana, in Wabash Valley, on night of June 2-3. in many counties. Ice was formed & much damage done in some counties. A few fields of wheat said to be killed.— Hessian fly in Indiana Many fields killed by frost June 3 & 4th.

Virginia. Harvest expected to begin about June 20: They were harvesting in Virginia last week in June & early in July

North Carolina. Harvest finished about the first of July, in western parts

Hessian fly doing much damage in Ill. Hessian fly in Ohio
Frost cut down corn in Michigan (2 times) morning of June 12 and in Pennsylvania.

Pennsylvania. Harvest about Pittsburgh began July 2, & some a little before

Ohio. They were harvesting first week in Jul.: in Miami Valley 2 to 7. Were pausing in some parts July 9 to 14. Harvest nearly finished on Reserve July 23.

Indiana. They were harvesting first week in July.

Iowa. Harvesting in Southern part July 19. & probably in middle harvesting in some parts first week in August.

California. Southern part. Barley harvest going on June 1st and a few days before. Wheat blasted.

Rural New Yorker July 14. says "the wheat is not ripe in West N.Y. but harvest-he prisoners, is going on in Pennsylvania, Ohio Michigan, Indiana, Illinois Wisconsin & Iowa.

New York. The wheat harvest is later than usual: but Rural N.Yorker says it will fully arrive in that region in week July 16 to 21. [A letter dated Rochester July 24. says most of the wheat is not cut. The harvest is later than for many years has sowed than usual, owing to weevil. Rural New Yorker of July 21. says not much cut, many would begin 25

Northern & town around. Some Rye cut the plains about cut July 17. & generally 16. Not a great deal cut this week 16 to 21. weather rainy. P.S. more cut than I supposed in the meadows, this week. Wheat-Harvest commenced August 1. and Rye finished early in August. Some injury from rains

New York Wheat harvest. The warm weather & frequent rains have done immense damage to the grain. Wheat grows as it stands in the field, in the swath, and in shocks & stacks. In some places, the new growth makes it green. This July 23. 24 &c. much hay spoilt. N.Y. Tribune

The two last weeks of July were continually rainy, & the weather warm. Wheat sprouted in the stack, shock, swaths, and uncut. Hay that was cut was turned brown & lost its value. Some estimate this damage in N.York at 10 millions of dollars. In Ohio, in the towns lying on or near Lake Erie hay & wheat were much injured. Some in Western Pennsylvania. Great damage in Michigan and Canada.
Wheat Harvest in N.Y. &c continued some days in August. N.Y. Tribune, Aug. 1. 1856

The Harvest was not completed in the states mentioned even on the first of August, being delayed by the rains, but much of the grain injured was cut. Some damage Northern Indiana. The rye in Connecticut & Massachusetts was more or less injured: also wheat where there was any. Also hay.
Wheat harvest in Middlesex, Mass. does not begin till Sept 1.

Harvest 1855.

Wisconsin. Winter Wheat was harvested in July and early in August. Spring Wheat harvest began about the first or second of August and was going on Aug. 9. Not much haying done on the 4th Augt. the marshes being very wet.

Canada. Aug. 20. Farmers were cutting wheat above and below Montreal. Below Quebec the harvest was not expected to begin till after Sept 1.

1856. The harvest was not noticed in the various states in the papers which I read.

Rye Harvest began in Hadley, it is said July 11th. Did not begin in Northampton till 14th or 15th, and not much till 17th & 18th.

857. Harvest at the South.

100 bushels new Wheat arrived at New York from Georgia upon June 14. about 22d. Sold at 2.30 per bu. Last year some wheat arrived in N.Y. from the South June 21st.

Another account says 10 barrels flour from new wheat was ground & sent from Augusta, Georgia, June 12. and sold in New York June 22, at 11$ per barrel. This account says the first Wheat last year arrived in N.Y. June 19. & the first flour June 22d.

Harvest in California

Sacramento June 4 1857. The hay harvest is nearly over, and the barley & wheat harvests have commenced in earnest. The wheat crop will not exceed ½ of former years. The potatoe crop is excellent. New wheat, barley & potatoes are plenty in market. Cherries, Strawberries & other small fruits are ripe.

Letter from California.

Planting Indian Corn

J. W. P. of Denver says the time to plant corn is when "the buds of the Oak begin to expand, and bob olinks just begin to chatter their outlandish jargon."

N.E. Farmer, July 1857

Harvesting in Belgium

J. H. French found them cutting wheat about Waterloo July 28 & 29. 1857. men but with a hook — women bind.

Harvesting in Norway. 1857.

Bayard Taylor found men & women harvesting Oats and Barley in Norway, south part, the last week in August.

Planting Indian corn.

N.Y. Tribune May 8. 1858, refers to the old Indian rule of planting corn when the oak leaves are "as large as a squirrel's ear." This time he says, is about the 20th of May; and the 20th May has long been called the right time for planting in "this latitude" viz. of N.Y. (He seems too late.) The Indians preserved seed corn in their wigwams, hung up in clusters of ears braided together by the husks. The time of the putting of Oak leaves was the time pointed out by nature, not the almanac, the ground having then become warm enough for rapid vegetation.

[Cont in M. 19. 16.

S C

English Miscellanies &c. [Longf. Tolfree Musc l. 60 61. 62
Town Muse. 59.

M. 2. 294 a
M 18. 304.
M. 8 320

Robert Dodsley was a footman, when he published, "A Muse in Livery — or, the Yeoman's Miscellany," a book, a small 8vo volume, which, before 1735, or in that year, he ceased to be a footman and appeared as a publisher in Pall Mall.

One of the best poems in this "Muse" is "The Footman", which describes the labors & services of a footman, in London.

In the morning he cleans knives, plate, &c, & the dirty work & then dresses himself — washes his face, hands, neck, powders his wig, brushes his cloth, waits upon his master, & he is then sent on errands — goes where there he must go & go & go — he comes home & dinner time is nigh. Now he lays the cloth, lays knives, forks in order, with folded napkins, salt & bread. Then the sideboard glitters, & appears with plate, glass, china ware; wine, ale & beer are placed & decanted, & all the great meal awaits. The "smoking dishes" then come in, are placed on the table; "Now, gentlemen, pray, they sit down & fall to eating, whilst I behind stand silent waiting;" he stands with a patient & submissive air, ready to answer to their calls for drink, & to their nods, signs, phrases expressive, wit & mirth & call this a happy hour.

p. 189. Next comes Tea drinking.

"This happy hour elapsed & gone
The time of drinking tea comes on,
The kettle fills, the water boiled
The cups provided, biscuit, pin,
And lamp prepared; I straight engage
The lilliputian equipage
Of dishes, saucers, spoons and trays,
And all the electra which it then to belongs,
Which ranged in order and decorum
I carry in, and set before 'em;
The pour or Green or Bohea out,
And, as commanded, hand about.

— I bring over the hour of visiting draws nigh; he prepares a [illegible] & goes before his mistress (who rather) who is in a "chair", & have received orders where to go, he pre-cedes her through the crowded streets, "now & then" at speed we fly, and run-tatat the knockers cry! & thinks he inquires of the lady is within; if yes, they enter in; if not, they go on.

m. 2. 291.

After this is over he & the "brother skips" meet in the Hall and drink beer & talk smut, and nonsense, with oaths & peals of laughter; but the chief trade is "to rail against our lords & ladies", aggravate their failings & expose their faults. He dislikes this. His lady comes down & orders him to some place, with her, the play, a ball, or opera, or elsewhere. Then home & sup — thus we end the day: & makes no allusion to any breakfast. Nor to any eating until "warm effluvia" greets his nose from spits & kettles, "declaring dinner time is nigh."

M. 16. b 80.

Dodsley was born 1703 & died 1764. A footman in Mrs Lowthers family, & while there wrote "A Muse in Livery, and a dramatic piece called the Toy shop. Pope aided him & the King & miller of Mansfield" followed the Toy shop in 1736. Then became a London Bookseller, & acquired a fortune. His works consist of 6 Dramatic pieces, Public Virtue, a poem 1754, Trifles 1745, Melpomene, Agriculture, a poem, the Economy of Human Life, another book of Trifles published after his death. He published a collection of Scattered Poems 6 Vols. and plays by old authors in 12 Vols. 8vo.

See his printed Biography.

82 Christian Names. Misc. 9 58; M. 3. 203-388
2 M. 2. 142. See p. 216. 354

The Saxons after their conversion to Christianity, upon the conquest did not take their names from Christian Saints, as John, James, Gregory, Lawrence, &c. but these saint names were introduced after the Conquest.

In the present day the names of Baptism is but seldom heard in England except from a master to servant, in conversation between intimate persons, and at Baptisms and marriages. [Do not seem to speak familiarly in conversing with each other use the Baptismal name? also children?] In some parts of the continent, the Christian name is mainly used.

And Coke lays it down that "a man cannot have two names of Baptism, as he may have divers surnames." & he says the name of Baptism could be changed at confirmation only (in time of Elizabeth and James I.) and that a change must be sanctioned by the bishop.

The Magyars place the Christian name after the surname, instead of before it. Edinburgh Review, April 1855

Bible Names

A writer in the Presbyterian, 1856. supposes one fourth of Americans and English names are Johns. He is a little too high I think. Richard, Henry, William, Ralph, Robert, Hugh, came in under the Normans; also Geoffry, Julian, Raoul (Roderick, Edmund, Godfrey, &c. John belonged both to Saxons and Normans. The Norman names were not generally of bible origin; the rude Normans could not & did not read the bible, nor the barons & knights, & so did not bestow bible names — Bible names came in after the bible was translated & read, especially after the art of printing was discovered. They were most popular in the civil wars.

P. 354. There are bible names among the Normans & Saxons in 1272, in the Rotuli Hundr. Ex. John, Philip, Simon, Adam, Matthew, Michael, Jude, Thomas, Andrew, Stephen, Elias, Peter, David, Joseph, Aaron, Samuel, Isaac, &c. Probably most of them came from names of Catholic saints. See p. 354. & 355

In the list of those made freemen in Massachusetts from 1631 to 1648 inclusive, or all before 1643 are the names of 1780 persons, or from 1775 to 1785; and from 132 to 134 have the title of Mr.: there is no double Christian name, and no uncouth Christian names. Savage's Winthrop. end of 2d Volume. Hist & Gen. Register. Vol III. 1849.

About 1/10 13½ had Mr. before their names.

Surnames given for Christian names.

"Of late years, it has obtained amongst us to give surnames for Christian names, which some dislike".

Chambers Cyclopedia 1. 2. His "of late" probably reaches back many years.

p. 356
m. 2. 210
3. 188.

Surnames.

"When Adam delved and Eve span", there were no gentlemen in the world, & every body was contented with one name. "One person, one name" sufficed for many ages. Surnames were used in Rome & Italy & Greece, but in early Greece. The nations that rose on the ruins of Rome, restored the early practice of one name. This practice continued in England till after the Saxon period; and in the Continent under Charlemagne & many who followed him; though a surname or nickname now & then appear earlier.

English surnames consist mainly of 8 classes:

1. Norman names dating from the Conquest; 2. Local English names
3. Names of occupation; 4. Derivatives from Christian names of father or another; 5. Names given from personal peculiarities.
6. Names derived from animals, minerals & vegetables. 7. Names from the celestial hierarchy; 8. Names from Irish, Scotch, French, Flemish, Dutch, German, Spanish immigrants who have settled in England — most of them within 200 years.

The first class is the oldest. The second is the most numerous class — The third is a very numerous class.

The 4th class includes several of the largest families in England. The most numerous names now in England are Smith, Jones, Williams, Taylor, Brown, Davies, Thomas, Evans, Roberts, Johnson, Robinson & Wilson. These are the 12 largest families, and all but three (Smith, Taylor & Brown) are of the 4th class, and derived from patronymics. [Smith is the largest family. Jones next, Williams next, & c. & c. concluded]

See Edinburgh Review. April 1855.

Wales. Jones, John, Evans, & Beaumont in Wales correspond in their meaning to our English Johnson (ie son of John). The writer considers Davies, Roberts, Williams, Pritchard, & c. as Welsh names, [corresponding to the] Davison, Robertson, Williamson and Wilson, Richardson (Pritchard was formerly Ap Richard, & others had the Ap before them as Ap William, & c. & most of the names in Wales are of the patronymical class. Said

84 Servants sold to pay passage. [Cont from M.15. 69.389

Hist & Geneal. Reg. Vol 4. p 155 } J.S. Boies, whose father James Boies was born in Ireland 1700, came to this county with his parents 1706.

sup 845. that his father James went as supercargo to Ireland several times, about the middle of the last century (1750) for the Boston merchants, who sent their ships to Belfast "for the express purpose" of bringing over emigrants. The conditions were that he or his parents, being a protestant of fair character, should pay 5 guineas for the passage ($23.33). Those unable to pay were received on condition that upon their arrival, the owners of the ship should be authorized to sell their services to labor for the passage money, but the time not to exceed three years. Many became valuable citizens.

M. 4.93. A likely maid's time for 17 months, for sale

M. 4.195 1744. 2 White Servants time "for about 8 years" for sale.

Pynchon Record p. 13 } James Wells of Barnet (England) covenanted with Mr Pynchon [in England, I conclude] to serve him 9 years from his landing in Boston, for his meat, drink apparel, lodging & other necessaries and 50£ at the end his term. He landed at Boston July 2. 1650. at Dept. 9. 1650 Mr Pynchon assigned him over to Henry Smith. Wells signed the indenture with his mark.

Hugh Dudley and Edmund Foster landed at the same time from the same place & were bound by like indentures. [All had their passage paid by Mr Pynchon, though this is not stated.

Stud. Oct-15-1650. Samuel Terry is bound by his master Wm Pynchon to Benjamin Cooley to learn his trade as a weaver. Terry was bound to Mr Pynchon in England [like the others.

[Wells finally settled in Haddam; Dudley & Foster in Sp. Terry in Enfield.

M. 1. p. 141. Same Samuel Terry went to England in 1664 & paid for the passage £5. sterling in England (about the old price.). This called equal to 7£ in Springfield. [It was in fact worth more than 7£ in Sp.

Some white Servants for sale (for passage) and some runaways — Misc. 13. 145. 1745. M. 13. 148. 1747. 48. 49. White Servants for sale M. 13. 170 1750 & 54. M. 13. 181. 1756. & no whites.

"1667 Feb 26. L. Austin, widow, binds herson Thomas Austin, to Capt. Rowland Bevans, for seven years in New England, commencing at the arrivall of the ship Desire at Boston."

1667 June 5. Capt. Bevans transfers Thomas Austen to Job Lane [of Billerica] for seven years from May 9. when he arrived — in presence of Mr. Usher, John Hull, Daniel Gookin [Lane doubtless paid for the passage or more than that. Lane Family Papers

1675 July 28. Edward Kidder of Wrixham in Derbyshire binds to serve Theophilus Yale of Chester, England, for four years after his arrival in Boston, Yale paying his passage &c.

Felt, Statistics p. 202 } Edward Randolph stated to Privy Council of the king 1676; — "There are no servants but upon hired wages except some few that serve 4 years, for the charge of being transported thither by their masters".

It seems that hired servants were more plenty than those who labored to pay their passage

Price of Passage.

A woman of the working class who came over in 1841 and went back & came over again from Yorkshire, says she paid for passage coming over 5£ sterling or 24 dollars, & had an allowance of bread or potatoes each day & sometimes rice. She was 42 days both times in coming over. She says a large portion of passengers do not eat much, they have so much sea sickness, at least for a part of the time. She went back to England for 15 dollars without food. Mrs. Bailey. June 1856.

Another woman, Irish, came over about 1850. Says it cost her and 3 others 18 dollars each & found themselves with provisions.

1857 March. Passengers from Liverpool to U States pay £4.10 to 4.15 sterling — about $21.50 to 22.75 c. Whether any provisions are included is not said

1857 Oct. Laboring men returning to England for want of employment, pay 25 dollars passage or fare in the cabin and 18 dollars steerage. Are they found in food?

88

Church government. [This is continued M.18.256. and then brought back to next page.

M.2.243

The unity of the church of Christ is not a unity of organism, requiring the subjection of all its members to a system of laws, judicatories, presidents, administrations, radiating from a visible centre and controlled by a human head. Such a structure could not have been suggested by the word of God. It is purely Roman. The unity of the Gospel is the intelligent receiving of the same faith, being bound to the same master by the same sanctified affections, giving to each other the right hand of fellowship, uniting in their several communities for the observance of the simple ordinances of Christ. This is the unity for which Jesus prayed. It has nothing to do with questions of uniformity in forms, modes, which may vary indefinitely. So they are not inconsistent with the laws of Christ. To stand, or sit or kneel in prayer, to dress in a flowing robe or in a plain dress in the pulpit, to use printed prayers or extempore prayers are not inconsistent with oneness in Christ. Whatever unity is admissible which does not violate the laws or spirit of Christ.

Doctrines. Two denominations essentially evangelical, are kept in a state of separation on purely doctrinal grounds. The division is made and kept up, not by the people simply, but by rival governments for enforcing creeds. Creeds are not the cause of sectarianism, or of its bigotries & desolations & sects.

Ceremonies. Ceremony alone cannot be the basis of a distinct denomination. The mode of baptism for instance, without the organization of churches enforcing one method as the condition of membership.

Government. The Congregationals, Unitarians & Baptists have local government. Presbyterians, Methodists, Episcopalians and Catholics have central governments, and maintain jurisdiction over numerous local assemblies. Here we have the exclusive sects each claiming to be the only true church, & by reason a monopoly of divine gifts & graces. They agree in declaring all church power theirs, one human head, though some name no recognize no visible head.

The central governments, some non-exclusive sects, each claiming that its provincial jurisdiction is a church. These have comprised much of the piety, orthodoxy & aggressive force of Christendom. They recognize no head but Christ, no authority in matters of faith & practice but the word of God. do not dominate the church. But they aim at and maintain a central organization which is dependent on the central or national body for its officers. The Methodist Episcopal has a central administration; the Presbyterian is largely local, but the central power ever asserts its right to interfere.

Central government is much employed in enforcing doctrines or ceremonies.

Congregationalism requires simply evangelical doctrine; imposes the rights only in their simplest forms, requires no creeds, but simple piety, & has a government purely local, discarding entirely the central element, recognizes neither executive nor judicial nor legislative functions outside of the local churches which it recognizes as complete in itself.

Evangelical churches cannot divide on doctrinal creeds with evangelical Congregational churches, because they are only general and are not intended to exclude Christians; nor on ceremonies or modes of worship, on which they have no standard but the bible, except the Baptists have assumed to exclude from the Lords Supper persons not immersed. With this exception Congregational churches know no schism in the past and dread none in the future.

President Sturtevant's address 1855. at the Congregational Union meeting. pr. president of Illinois college.

The great end of the Church in its visible form, is the glory of God in the conversion of the sinner, and the spiritual edification of the Christian; its great work is to make Christ known in all his offices & relations, to the ignorant the impenitent, and also the believing

"The Church has canons enough. She is almost crushed to death by the load of cumbrous machinery she is already compelled to bear. She does not want more legislation more wealth or more numbers. The evils which afflict her cannot be remedied by the addition of a more gorgeous ceremonial or by any rubrical relaxations. The want is back of all this & deeper down than all this." The church wants that life which is the gift of God. So long as it is occupied with the reconstruction of its outward machinery & the arrangement of its details without considering its true design & work & wants, it will eat the fruit of its own way. [N.Y. Protestant Churchman, (low Church). Remarks on the Episcopal Convention of 1856 — Remarks on bishops, M. 11, 275.

Selfishness of Sects. [A2 Review. 1827. 21. Vol II.

The Presbyterians questioned indirectly the prerogative of the king, which was exercised to their prejudice, possibly for the same reason that the high church party assisted it, because it operated in favor of their pretensions. The low church party finally became identified with the whigs, & the high churchmen adopted tory principles. — The same diversity of opinions is found in the historians of England; also in the Poets.

Grasses & Grass Seeds (Cont. from page 205
Clover, &c.

Hadley
Enos Smith had 11lb clover seed of John Dickinson in 1784
credited 11/9. 5lbs April 13, 1785 at 10. 4/2. both 15/11
Had of Marsh & Dickinson 1784. 20 lbs Clover seed @ 11. 18/4
Had of Jos. Field clothier 1774. 7/4 lbs Clover seed 14/9.

Prices 134. Clover seed sold at 1/4 in Northampton, 1783.
" 146. Some was sold @ 1/4 do — 1782.
" 137. Oct 1773. Three men sent to Boston by Breck and Hunt for Clover seed, viz. S. Stoddard 36/. D Clark 9/1. Robert Breck 13/4.
" 149. Abm Pomeroy had of Breck & Hunt 17 lbs Clover seed at 10. 1781.
" 149 Levi Shepherd had of do 11 3/4 lbs do @ 1/. 1781.

Grass Seed in Pennsylvania. 1685.
Letter from Robert Turner in Philadelphia to Wm. Penn in England, dated 3d 6th mo. 1685. says. "Hay-seed, I have sowed a field this spring for trial. First, I burned the leaves, then had it grubbed, not the fields, but the small roots up, then sowed great & small Clovers, with a little old grass seed, & had it only raked over, not plowed nor harrowed, and it grows exceeding fine. Also for experience, I sowed some patches of the same sort in my garden & dunged some, & that grows worst."
N.E. Hist & Gen. Register July 1859.

Middletown 1771. Braintree 1774
Misc. Bk. 91. John Adams found on Middletown meadow in 1771. on long strips, Indian corn, rye, barley & flax and on some "a rich burden of clover & other English grasses."
Ib. 19. 95. John Adams thought of improving his farm by fowl meadow and herd grass in the meadows, or clover and herdgrass This in 1774.

The old, long trailing clover, is now disliked & rejected. It was a serious job to mow an acre of it. They call the short-clover Southern and Western — the former the shortest.

92 English Criminal Law — [Cont. from M.Q. 81. 82. 83

some Civil laws. Sabbges p. 24.25.

Edinburgh Review April 1855 "In our criminal jurisprudence, subsist the relics of the most unenlightened ages, connected with abrogated laws and obsolete customs, and hardly to be found in the criminal procedure of any other nation in Europe". Such is the fact now. 1855.

The Review quotes Lord Brougham —

"We have a system of elaborated Criminal Laws yet wholly without the means of effectually executing it. having no security for offenders ever being brought to justice; Crime is so capriciously dealt with. that some of the greatest atrocity are but deemed fit objects of any punishment, while those of a light and trivial kind are severely visited. Then is every chance to lose liberty before guilt is proved, & imprisonment for months is inflicted upon the guiltless. The sufferings of the accused depend not upon the nature of the charge against them, but upon the Grand of the county in which they happen to live, or to be arrested, and in the detention and trial, in the most important particulars every thing is left to mere blind hazard & ever varying caprice. This is not an exaggerated account of this country at this time." [somewhat abridged]

Lord B. says that 25 years before, in the house of commons, he exposed the defects of the Civil judicature, and it led to the County Courts Bill, which gave to England the benefit of cheap & speedy justice, in civil suits alone.

Lord B. went on to mention cases of the innocent punished or prosecuted, and the guilty going free. The want of a public prosecutor in England he supposed was the same in America, but in no other country. Says the Reviewer "the whole state of our criminal procedure requires a searching & comprehensive revision".

Enc. Brit. Vol. 17. under "Crimes" is an account of English criminal laws, & of small offences made Capital.

That the administration of justice in England was established for the benefit of the people and not for that of the Lawyers, was an opinion accounted heretical, practically. This heresy has been increasing. By the establishment of County Courts justice is brought to the doors of the vulgar without the necessity of the mediation of Attorney or Barrister; and justice is cheapened. In these Courts pleadings are dispensed with, parties manage their own causes, and costs are moderate. Lawyers are diminishing in England.

N.Y. Tribune Dec. 16. 1856

Judges & Courts — [Cont. from p. 24. 25.

History is full of unjust Judges. In English annals corrupt tribunals have been the rule & not the exception. Bacon took bribes; the judges of the Stuarts were cruel, oppressive and venal. Since the accession of the house of Hanover, there have been heartless & tyrannical judges. There are many noble exceptions. The State trials of England are black with judicial insolence, ferocity and oppression. A bad, narrow-minded, passionate or prejudiced Judge, is the greatest curse that can be inflicted upon society. [The Tribune here refers to our United States Judges of the Supreme Court, or a majority, whose decisions are in favor of slavery, & whose opinions are entitled to little respect. N.Y. Tribune March 12. 1857

94 English Soldiers.

M.A.2.2086 See Engl. cl. p. 61. 118

Ed. Review April 1855

The duke of Willington considered common soldiers as "the very scum of the earth," which was kept to its duty by a harsh and cruel discipline. One half of the non commissioned officers could not write (he says) could not put two letters together. The soldiers lived like pigs, & considered drunkenness as the most exquisite of human enjoyments. —— There is much improvement in the army since Willington's campaigns; it has passed far beyond that degraded state. But recruits are still found only in the humblest (or most improvident) ranks of society. The sons of poor gentlemen, of professional men, of yeomen, & tradesmen do not enlist as common soldiers. Recruits cannot now be obtained from Ireland, the great nursery in former wars. England supplies not 1/4 of the numbers required. From Scotland's northern counties and western Islands, much fewer recruits are obtained than formerly. The working classes that used to furnish soldiers have emigrated to America and Australia; & the price of labor is too high to induce men to become soldiers, except at the rate of one shilling a day and a bounty of £8.

At present there is a great distance between the officers, non commissioned officers, and private soldiers. The former holds no intercourse at all with the latter except on points of duty, and these lead to no familiar acquaintance; and the officer knows nothing of the character of his soldiers, except those who are drunkards or guilty of irregularities. It is only upon parade that a soldier hears the voice of his officers. The soldier has no hope of preferment; he looks forward only to stripes from the sergeants. His life is one of order and routine. The duke of Willington pronounced against promoting men from the ranks, & he was right as soldiers then were; his views of promotions were at variance with our social systems also.

Our Officers of regiments are taken too exclusively from one class. Our first commissions are given without regard to fitness, to the sons of noble men, gentlemen, clergymen and officers, who have interest enough to get their names put down. As the youth steps into manhood, at 40 or 45 years of age, he sells out, & opens the way for others to go through the same routine.

Every thing in France is different.

English Army

As a general rule, commissions in the British army are bought & become the private property of the purchaser. In the infantry regiments, the English pays $2250 for his commission, and when vacancies occur in higher offices, he pays more for a commission, or about 7000 dollars for a Lieut: Colonelcy. Whenever there is a vacancy, the sub-officers must have money or he cannot advance; if a captainship is vacant and the lieutenant cannot purchase it, if the ensign has money, he purchases the commission. The military circle is narrowed to the aristocracy and men of wealth. The mercantile classes have an aversion to the army being industrious, & the fathers dreading the laxity of military morals, which are proverbial. [military officers are proverbially, vicious & corrupt.] When an officer dies, his commission goes to the government, & thence to the Horse Guards one of the private dependents of the set or oligarchy, without purchase — The Army as well as the civil service is a nursery for the aristocracy.

English Soldiers under Cromwell

Ed. Enc. F. 213 1809

"The soldiers of Cromwells army were regularly paid at the rate of 8 pence a day — a sum equal at least to two shillings our present money. Cromwells soldiers were chiefly English yeomen, well acquainted with husbandry & like the Romans, studious to improve & enlighten the nation they had subdued.

[How was 8 pence in Cromwells time equal to 2/ or 3 times that sum in 1809, 160 years later? Coins were the same. Produce was very high in 1809.

46

M. 2. 246. Colleges & College Life.

Professor Sidney Willard was a son of President Willard and entered Harvard College in 1794 & graduated 1798. Was long a professor of Oriental languages & published in 1855, Memories of Youth & Manhood.

Begins an account of college life at Harvard. When he was a student there. The students breakfast'd at the Common Hall — had tea, coffee, or milk, and a small loaf of bread. [Does he mean that this was all their breakfast?] Formerly they had a beaker of beer & an allowance of bread, but this age had gone by. — For supper, they went with bowls or pitchers to the kitchen door, where each received his portion of milk or chocolate, and a piece of bread, and then repaired to their rooms & partook of their solitary repast. There were sometimes suspicions that the milk was diluted with water.

Amusements. They rode for pleasure, walked for recreation, and had various pastimes that are still kept up. — Their athletic exercises — wrestling, running and leaping were not uncommon gymnastic amusements. & they were a more hardy race than the succeeding generations. Wrestling was then reduced
M. 2. 215. to an art, which had its technical terms for the movement
M. 4. 263. of the limbs, and the manner of using them artfully, &c. Success depended partly on skill. Some of the students that preceded Mr W. were renowned wrestlers & their fame was not despised. One clergyman noticed M. 4. 263.

M. 2. 260 Dress of Students.

They were obliged by college laws to wear coats of blue — grey, but in warm weather might wear jeans. In summer they wore long gowns of Calico or Gingham; and when cool weather came on early in Sept. a gown of the same shape made of colorless wool or stuff called lambskin & some wore both a gown & a great coat. The students 1794 to 1798 were generally very careless in regard to their dress. — Breeches were worn buttoned at the knees & tied or buckled a little below. — Pantaloons grew in favor rapidly with the young about the beginning of the 19th century. Those last middle age were slow to adopt the change; the aged adhered to the old habit still longer, but about 1815 the fashion became universal. — Shoes before 1800 had been pointed or peaked & worn by young men, and square toed worn by the aged, like Jews & fashion. The sons more than 50 years ago adopted the same as the fathers were alike. — Boots with yellow tops inverted & coming up to the knee and were worn by elderly people; the younger generation wore half-boots, so called, made of elastic leather, corduroy, & there were at the top 2 or 3 inches below the knee band. Young men prided themselves in having the boots fit the leg.

M. 15. 301. Dress of Students at Edinburgh Higginbotham

Ministers in N.E. [Cont. from M.H.R. 101. 380.

Rev. John Willard of Stafford, Con. brother of Pres.t Willard was 58 years old in 1791 when Prof. Sidney Willard went to study with him. — He had always studied economy, pronounced "ecky," every body in his parish was called and felt to be a neighbor", and his courtesy & charity embraced all others. His wife was an invalid, and the laborious female duties of the family fell to the lot of two daughters, who were always diligent & patient under their labors. They made butter & cheese and spun wool and flax. Always kind. Young Sidney Willard, besides his studies, had to rake hay and stow it away in the barn, tend cattle & sheep, help cultivate the garden, assist in feeding animals in winter, ride the family horse on errands, and to the grist mill with bags of grain. These were his amusements. His uncle was always pleasant & kind.

[Here is an example of very many New England clergymen in former days — of many I have once known.

Rev. Dr Eliphalet Nott in a letter to his son, 1851, says in the early part of his ministry he dined out with gentlemen of wealth sometimes, but in the latter part never. "I visited the rich of my congregation little, the poor more, the sick & afflicted most" "He who bases his standing in his congregation on the friendship of a few rich families stands insecurely; he who makes a lodgment in the affections of the many stands securely. — The ministry as a profession is not lucrative but respectable, and free from the harass & conflict to which other professions are exposed. "Clergymen who need more, have generally less common sense than the men of other professions". Those ministers are generally best-paid, who think little & say little about pay or salary. He who speaks extempore speaks with the greater effect. "Let politics alone, let religious controversy alone, let heresy alone, preach the pure gospel." Never dispute with Baptist about the mode of baptism, nor with Episcopalians about church government. Prest. Nott's Letter published in Evang. 1855.

Groton Ministers.

Hist of Groton] John Miller first, died 1663. House built for him.

Rev Samuel Willard settled 1664 & church gathered. He had 40£, 50£, several years 60£, then 65£, & finally 80£ Settled in Boston 1678. Groton destroyed by Indians 1676 March 13

3. Gershom Hobart ordained 1679. Had much land given. First Salary 70£ in grain at price current & 30 cords wood. Then 50£ and 65£ 1/4 in money & 3/4 in grain & provisions & 36 cords wood, then 70£, in 1685 80£ and 40 cords wood, 1/4 or 20£ in money 1686 100£, all in pay; same year 80£, 1/4 in money and 3/4 in produce. Those who could not pay money might pay in corn [grain] at half price. [He had a money 20£ and half of 60£ making the salary 50£ money but in some years less.] — 1693. Mr Hobart had 70£ and no wood, or 60£ & 40 cords wood, 1/4 in money and 3/4 in corn & provisions at town price (nearly double Eds price.

1st? Rev. Dudley. He had house & barn (100£ settlement, minimum voted) and Salary 70£ (perhaps more) 1/4 money, 3/4 in corn & provisions at town price.

Mr Bradstreet kept records of "Nuptiae, Baptismata, Catalogus eorum qui accedunt dominicam pure admissi," and "eorum qui Foedus Bapt. cognoverunt" in Latin. In 6 years 81 bap. 18 marriages, admitted to ch. 11, owned baptismal covenant 49.

Groton Ministers — continued.

5. Caleb Trowbridge. 1714-15. He recorded in Latin, but was very negligent, except in recording marriages. He had 120£ settlement, 80£ salary & 30 acres woodland.

6. Samuel Dana. 1761. Settlement 200£. salary 80£. or salary 70£ and 30 cords wood — (must be lawful money the a tory in part, & was not allowed to enter meeting house in 1775. Dismissed 1775 — He married 166 couply, baptized 772 children, admitted to communion 124 (38 m. 86 fem. 200 (77 males & 223 females) owned the covenant, called baptismal covenant. of the first class, 14 of the 124 confessed themselves guilty of fornication before marriage, & of the last class 66 of the 200 — too many for good morals.

7th. Daniel Chaplin 1776. To have 100£ annually 3 years and 80£ afterwards; and 200£ settlement. The salary to vary according as the necessary articles of life should vary. Prices as they were in 1774 reported as a standard to fix the salary by. (See Illus. 15. 357. Salary was computed in this way till 1807 — In 1782 {Salary was 115.6.4½ in their currency. {In 1788, it was 77.11.2¾. or prices had advanced near 50 per cent. {prices not quite as high as 1774.

In 1806. Salary based on the prices of 1774, amounted to $669.30.
In 1807. by a new agreement, salary was fixed at 650 $.
The ministerial fund in 1821. amounted to this sum.

Presbyterian Society formed of Seceders about 1782 — united with Presbytery 1783. It run out.

Reading a portion of Scripture began Sept 12. 1802. by vote of 19. 1803. Confession before the Congregation for form. &c. Discontinued. 1814. The practice of owning the covenant & having children baptized, discontinued. Those in full com. only to have ch. bap.

1826. Dr. Chaplin & majority of church & minority of town seceded. viz. the orthodox. Much contention. Dr. C. died 1831.
Rev. John Todd ordained Jan. 3. 1827. Dismissed 1833 & came to Mt. Dr. C. in first Church, admitted 220 (70 m. 150 fem.): 75 owned baptismal covenant; 1362 children bap. 555 couples married.

(Pepperell or W. Parish of Groton.

Hist of Groton 315 } Mr Emerson first minister, Ordained Feb 25. 1747. Had 120£ settlement; 62½£ salary; 30 cords wood cut at his door; 40 acres land; salary to be 75£ when parish should have 100 families — then had 72 families.

Salary was based on the price of produce, & other necessaries — 22½£ on W. Goods, 10£ on meat, 15£ on grain, and 15£ on wool, flax, shoes, labor, butter.

In the year 1767 this was abandoned, & by mutual agreement he was to have £73.6.8 annually as silver at 6/8 an ounce. The above Salary 62½£ & 75£ was not in currency of 1746, when it was voted, but was about silver, or 'twas at equal to 250£ old Tenor of 1742. on the 62½£ (See p. 250.

Shirley or S. W. Parish of Groton.

Hist Groton p. 367 } Phinehas Whitney, the first minister, was ordained 1762. His Salary was fixed at 66.13.4, & he acknowledged this to be liberal. With this he educated his children & left some property, though straightened in the revolution, by the paper currency. [Previous to the Revolution, I think 66.13.4. or 500£ Old Tenor was considered a liberal salary in two thirds of the towns, in New England, when ministers had a settlement or land & house given. Mr Hopkins of Hadley had originally only 66.13.4 (222£. 22s.

Cont on page 262.

Speculation in land, &c [Cont. from M. 11. 201

One of the greatest drawbacks to some of our new states is the large amount of land entered by speculators & the excluded actual settlers & farmers. The land becomes locked up from improvement & the rapid growth of uncultivated waste occupy what otherwise would be fruitful fields. The government ought to discourage such transactions. The large landed proprietors among us may be honorable men, but they are not the most valuable class of citizens. We go against overgrown landed estates. They are anti-republican & adverse to the best interests of our country, however amiable the owners may be.

Rural New-Yorker, June 16. 1855

Leicester, Mass.

Wor. Mag. II. 97 "In early days," much of the land in this town became "in the course of years, either the property of a few individuals in town, or of those, who, residing out of it, were exempt from the burdens of the resident proprietors."

M. H. . 1. Thomas Fitch of Boston, a land speculator, bought 1/20th of the township of Leicester about 1720, for 150 £ lawful money. The man whom he bought of must have gained nearly all the 150 £ and Fitch could not have gained as much more. These sums had to be paid (and perhaps a great deal more) by those who bought the land for cultivation.

Leicester was to be 8 miles square or 64 square miles — was more. 8 square miles contain 40.960 acres. Of course 1/20 was about 2000 acres, and cost Fitch 150 £ or 1/6 per acre — 25 cents. It is not unlikely that the cultivators paid 3/ 4 £ per acre in good money. The 1/6 was after bills had depreciated.

M. 4. 261. The Reforming Synod of 1679 mention among the evils that provoke God. "in many professors, an insatiable desire after land and worldly accommodations; men live like heathen in order to have elbow room enough."

M. 3. 166. Roger Williams in 1670 says. "there is a great desire for getting great portions of land in this wilderness; this, is one of the Gods of New England."

Western Lands. 1855.

In Wisconsin you will find the best lands occupied or under claim, or in the hands of speculators who hold them at a high price, which they will get by holding on till it becomes settled around them. Go to Iowa or Minnesota, you will find every good spot occupied or covered in some way, or else in the grasp of speculators who are numerous, & destructive to the settlement of the west.

... holding of land without improving it is a public injury. In many portions of the country, immense tracts of land, having been purchased at government prices, for purposes of speculation, are owned & held by individuals who never intend to plant a tree or turn a furrow on the soil. Such lands check the progress of improvement around them & retard settlement in many districts of the west & S. west.

address of Gov. Wright of Indiana 1855

Western Lands

The whole west is sweltering in land speculation. Merchants, doctors, lawyers, farmers, office holders — almost every body who has property or credit in Indiana, Illinois & other Western free States has his hands fully supplied with lands, bought (mainly with bank warrants) at $1 1/4 & 2 $ per acre, & held at 10 to 30 $ per acre, & much higher in villages &c.

N.Y. Tribune Oct. 1856.

Speculation in land

The British government seeks to build up large estates, not to make the common workman prosperous. In Australia, the British government refuses to sell land to settlers except in large quantities and at great prices. Very different from the American government

Producers & Consumers. Workers & Speculators.

In the U States, the numbers of producers of food is very small, compared to those who consume. There are many eaters to one producer; and land speculation has increased this disparity. Thousands buy & sell lands where but few intend to cultivate them. In traveling over southern Wisconsin & northern Illinois, fertile regions, the discovery will be made that only a small portion of the lands are owned by cultivators, & that the greater part is held by speculators. The working man is powerless before the man of bank bills. As we pass over these regions, a melancholly foreboding oppresses the mind, as to the fate of the laboring class in this country a century hence, as well as in Europe at the present time. Money under the most favorable circumstances for rewarding labor, is always tending to the pockets of the few. In this country, there is danger that the masses will become paupers before the mighty mammon of land monopoly. The U States even now present the characteristics of a spacious gaming saloon, with tables for various games of chance to accommodate customers, that for land containing the largest stakes, in which officers of government & members of Congress share more or less. Dr Prescotts Letter in Drews Rural Intelligencer, from Illinois Jan. 1. 1856

Dr Prescotts Letter, Feb 6. 1856

He was told that in Iowa, from the Mississippi 30 miles back, in the whole breadth of the state, not 1/20th of the land was owned by settlers; Speculators owned 19/20ths. So it is over a large part of new states and territories. The policy of the north & south in disposing of the public lands, is to exclude a large portion of the laboring classes from ownership in the soil.

The land speculating spirit was fostered by the early grants of English sovereigns made to government favorites. Celibrated from the adoption of the Federal Constitution, the public lands, to a certain extent, seem to have been deemed lawful plunder by those who managed that department. The public lands, under the control of congress, ought to have been disposed of for the equal benefit & happiness of all. But the experience of 70 or 80 years, under a popular government, presents a sad commentary upon the policy of giving up the public land to government favorites, monied corporations & stock jobbers. This land monopoly must be fatal to the perpetuity of free government. Yet it is encouraged & participated in by members of the state & national government. The principal object in passing the laws to give land for military services, was for the benefit of speculators & not for aid to the soldiers, as was well known at the time.

[Continued 18.310

102 Rise in Meadow Land in N.H.

Jm. 2. 296. c. 2. 446. c. Meadow Land in other respects.

Joseph Strong born 1780, says June 1855, that in the ploughed meadow, (about Ventures Field and east of it) land has more than doubled in the last 40 years, or say 1810 to 1850 or 1852. He has given 100 dollars for land which he had once sold for 50 dol.; had also given $117 for land that he could once have bought for 45 dollars. He used to hire land many years, say 28 to 50 years ago, at 5 dollars an acre, manured it for corn in the hole & perhaps had rye the second year. Some land was let for 3 dollars an acre — the price was 3 to 5 dollars 10 or 50 years ago, and the one that hired furnished manure & went without. — — — The high price of grain & broom corn (1854 & 1855) has made this ploughed meadow higher than ever. Some sells at 150 and 160 even 166 dollars that in 1795 was not worth over 40 dollars per acre or possibly 45 dollars. — Some land sold at 86 dollars (~~$27.~~) when Strong was a boy, has recently sold for 100 dollars — this not the best, but rather low and wet.

All marsh. Strong does not recollect that any was sold when he was a boy or a young man. Every one used the manure he made, and no more. He thinks manure was sold when he was young or before 1800, at 3/ per load, but he has no distinct recollection of any being sold under 4/ or 4/6 per load. It gradually rose to a dollar, and this year it has been sold at 1.50 per load, for the first time (1855.

Hadley. Joseph Smith Esq. of Hadley (June 23. 1853) says the highest price at which land has been sold in Hadley Great meadow is $210 dollars per acre – some ploughing land, some grass land in aqua vitae, both sold some years since. Smith has been asked this year if he would take $275 per acre for some land (ploughing) adjoining some that sold for $210 a few years since, but none has been sold over 210$. There is no land for sale. Land is higher in Hadley than in Northampton, and higher in Hatfield than in either.

Smith says that land was 50 to 60 dollars about 35 or 40 years ago, say 1815 to 1820, is now worth 200 dollars some more and some less. He knows a piece that was sold for 50$ formerly, but in this day, which has recently brought 200 dollars and according to his representations, is now 3 to 4 times as high as it was 40 years ago. [Possibly his 40 years should go back a little further.] He says he knew of no land that sold as high as 100 dollars until about 1830; some plough land then sold at 100 dollars has since been sold at 200 dollars.

106 France, the French, Paris, &c [Cont from M.12.17

M.2.268

The great mass of the people in France are poor. Labor is less effective there in America. There are 7 millions in France who earn less than a franc (18¾ cents) per day; these are the more ignorant & inefficient; but two francs (37½ cents) per day for the men and one franc for the women exceed the actual average earnings of the laboring class throughout France. It may be doubted whether the peasant laborers of England, who own no land, are worse lodged and fed than the 2 or 3 millions of rural laborers in France who own and cultivate an acre each. A day laborer in France does not earn over 80 dollars in the year & board himself, and the price of food in France is usually much higher than in the U States. "I judge that the rural laborer of France produces less than half a bushel of grain per day." [And does not that of other countries?]

France has a great abundance of arable soil and is laboriously though not thoroughly cultivated. Naturally fertile, it owes little to subsequent applications. Throughout the country, you see growing grain or vegetables which promise fair to yield bad crops, but you never see an acre that promises a luxuriant or great crop. There is much clumsy, rude, inefficient cultivation among the small proprietors.

France produces more elegant and tasteful fabrics than any other country, yet her people are coarsely clad, and her silk producers can not afford to wear silk; the homes of the people contain only a few rude & clumsy articles of furniture

p 327
p. 328. Wine. An American who had spent several years in France & drinked wine told Mr Greely that he considered the Vine as the great Scourge of France. All the poor, however wretched their furniture and clothing, drink wine — vin ordinaire. And the Paris girl that labors for a franc a day drinks wine & wins this & finery by prostitution. Wine is the staple of agricultural wine, the sign of commerce "Marchand de Vins" seems to be over ¼ of the places of trade in Paris — no other sign is half so common. I judge that ¼ of the cultivated land in France and ¼ of rural labor are devoted to the Vine. The vine is the scourge of France, perpetuating its poverty and deepening its vice. Wine does not intoxicate in France & there are confirmed drunkards throughout the kingdom. The French newspapers & police reports show that Drunkenness is notorious & fundamental. The love of wine ripens into a thirst for ardent spirits.

It is true that the people of the warmer parts of the temperate zone are less addicted to intoxication than those of colder climates. There is less drunkenness in Sicily than in Scotland; less in Lyons & Rome than in Moscow or Edinburgh. It is true that wine & beer do not so readily intoxicate nor so commonly as distilled spirits. But Wine will and does intoxicate.

Horace Greely's Letter from Lyons, June 6. 1855

Comparison of the French & English by a Frenchman is in Port Folio Sept 1816 p 209 to 219.

France has a great emperor, a great army, a great capital, some great fortunes, & many other great things, but the general condition of the French people, according to authorized testimony, is one of the most wretched of any people on earth. Cor. of N.Y. Independent, July 1855

Centralization

Self government is the soul of a republic, but France has no self government — indeed much less than England. Centralization has governed France under all governments, since Louis XIV. The first French republic was centralized, and centralization has been the creed of all succeeding governments. The French have long been accustomed to be governed from the Capital, even in small matters, and centralization is now a second nature. The French crave to be strongly governed. — Domestic self government is an unknown idea in France. — France has social equality in a much greater degree than England.

Paris.

Science, art & Philosophy have their temples in Paris, but the common, obvious, visible life of Paris is so egotistic so shallow, so factitious, that no one can share it for a season, without a decline in moral sanity. Voltaire is embodied Paris — acute, satirical, selfish, cynical, sensual, irreverent, valuing every thing as it may be turned to present use. The intellectual classes are profoundly, inveterately irreligious. Faith in a benign Omniscience does not enlighten the general life. Paris is a city of dim lights for the young & thoughtless. Girls seeking substantial education should not go to Paris, nor young men unless they are proof against the sorceries of sensual enjoyment.

Horace Greely. July 1855.

An English aristocracy held the French Revolutionists, and especially Napoleon, and those who know Napoleon only through English writers like Scott, Alison, &c. need a corrective. But Abbott's Napoleon is quite as much on the other extreme of not-reliable.

N.Y. Independent.

French Agriculture. 1855

The Agricultural Department of the Great Exhibition contains much to instruct an intelligent farmer. Their plows are an ill favored lot. — The French still cut grass with a short, clumsy, wide bladed, straight handled, 11th century implement, which cut about half as fast as those in use here. French farmers do not think about improvement. France has a magnificent soil, and lime abounds in every form. Their summer is cool & humid, favorable to grass, and breeds far fewer insects than ours. But the French genius and taste do not tend to the soil. A few are enlightened in this respect.

Horace Greely.

M. 2. 255 Paris & London Eating. 1856. (N.Y. Evangelist.

A French writer estimates that a Parisian consumes 360 lbs bread in a year; and a Londoner only 300 lbs. The Parisian consumes 145 lbs butcher's meat in a year; the Londoner 192 lbs. The Parisian consumes 274 lbs Vegetables, and the Londoner only 178 lbs. Wine in France as Beer in England. Sugar in France 8 lbs per head in a year. Consumption of Spirits increasing in France. Fish much more consumed by English. Sweet meats much more consumed by French.

Continued on p. 57

Pudding — [Cont from Con. q. 328. See references there

M. 2. 296. b.

A pudding of Tapioca described 1855 — Tapioca is derived from root of the Jatropha manihot which is Cassava — it grows in Brazil. Roots are some like sweet potatoes. To make pudding, eggs, milk, sugar, vanilla (a sort of bean) and Tapioca are used. Vanilla is only to flavor it. The sauce for it contains wine, nutmeg &c

An English woman, in common life, in my neighborhood, from Yorkshire, (Mrs Bailey) says they used to eat pudding of oatmeal, just as we make hasty pudding.

M. 11. 93 "Red Pudding" or rather "Pudding Red" is one of the colors of Masks, 1592. in Plesant Quippes, &c
Is "pudding red" derived from the color of blood puddings? were any of the puddings red?

Puddings in Markham

M. 13. 412
M. 13. 354. In many puddings Oatmeal was an ingredient
M. 3. 29. | or oatmeal groats.
M. 3. 29. | Black Puddings — those so called made in part of the blood of cattle, swine, sheep, geese & deer.
White Puddings made of oatmeal & various articles.
Puddings of Hogs liver
Bread Puddings
Rice Puddings
Puddings of a Calf's mugget.

Scotch Haggis (pudding) | M. 13. 354
Friday Puddings noticed. M. 3. 29
Bailey says mugget is a part of the bowels or a groats of neat-cattle, deer, &c.

All these puddings were put into bowels of animals and boiled, some broiled a little; except the calfs mugget pudding was put into a calves bag, sheeps bag or hog's bag and then boiled.
"a sausage was a pudding & made in the same manner

Puddings baked in Pots or Pans

Markham's M. B. 22 } Pudding Pie was baked in a pot — made of bread, cream, eggs, &c
Ibid. White Pot was baked in a pot or pan — made of cream, sugar, rice, &c
Webster. White Pot. A kind of food made of milk, cream, eggs, sugar, &c. baked in a pot.
M. 6. 271. Wood gives a dish in New England, "as good as white pot."
M. 3. 29 Some Puddings are called Pots — perhaps because baked in pots; as puddings were so named because (in bowels or puddings.

In Young, Pudding is Farcimen, a. "a gut pudding, or sausage" from farcio to stuff.
and it is Fartum, from farcio, a a pudding or sausage
Lucanica. A sausage, a pudding made of flesh.
Botellus. A sausage, a hogs pudding.

In Dufresne — Boudin in French, is a gut stuffed with several things, including sausage.
Dufresne — "Besides the boudins (puddings) made in the bowels of hogs, the English give this name to certain farces (stuffings) which are unknown in France (of which some are baked in a pot and others in the oven. Those are called boiled puddings, &c. and these baked or pan puddings. They have plum-pudding, apple puddings, bread puddings, and pudding pies

The Latins like the French, seem to have no name for any puddings, but those in bowels.
Farcimen (in Nod) is "an intestine filled with hashed meats." that is, a sausage or near it.

White Pot, in Bailey, is milk with eggs, fine bread, sugar, and spice baked in a pot.

M. 1. 59. see Hotten. Ind. { White meats in Bailey, are milk, butter, cheese, whitepot custard — also fowls, chickens, turkeys, pigs, rabbits.
White meats, or Lactantia, in Nod, are all eatables made of milk; and young animals that suck milk, as pigs. &c

N. A. Hist. 2. 162. Parkinson 1656. says English Pennyroyal is used to put in Puddings, and called in some places Pudding Grass.

Sausages.

M. 2. 198 c. M. 12. 355 The Greeks & Romans were fond of sausages — called Tomacina. Tomaculum. Insicia pa. Lucanica, Lucelum, Bolellus — These words mean puddings made of hogsflesh. (or of other flesh sometimes.) (see Spring) called also a hogs pudding.

Apicius, the Roman Cook, gives the following definition of a tomaculum, &c. "An intestine stuffed from the well beaten flesh of a swine (ex pulpa porcina bene tunsa) mixed with pounded or ground pepper, cummin, savory, rue, parsley, laurel berries, dripping, &c. The intestine is suspended in the smoke. The spices &c. are in latin in ablative — pipere trito, cemino, satureia, ruta petroselino, baccis lauri, liquamine, &c. Sausages were a great dish in Italy in 16th century, and doubtless before. Leo X. spent 2000 dollars a year on them. Am. Qu. Review II. 432.

Chron. 2. 256. Josselyn says the Sanderlings — a little sea shore bird, are so fat that people of N. E. put them up & put them into puddings instead of suet. (He probably means puddings. — not sausages.

Misc. 18. 437. Con. 9. 318. mention of the old Indian Pudding in New England, boiled in a bag some hours. till it had a reddish look inside. Common in all this region.

Puddings in Kitchener's Cook's Oracle 1817 to 1829.

Suet Pudding, of suet, flour, eggs, milk. Boiled in a cloth
Plum Pudding, of suet, raisins, currants, bread crumbs, flour, eggs, milk, sugar, spices, lemon, &c. in a cloth
Some puddings are put into an earthen pudding mould, a pudding cloth tied over it, & then boiled in a pot.
Peas Pudding — of split peas, eggs, butter, &c. Tied up in a cloth.
Bread Pudding — put in a mould, & tie a cloth over it
Boston Apple Pudding of apples, sugar, eggs, butter, spices, baked in a pie dish with paste
Some puddings baked — some boiled — some in moulds or dishes — some only in a cloth, boiled, not in shape
Some puddings boiled in a bag; some in a basin; some in a pudding cloth.

He gives directions about the pudding cloth — to be kept very clean. Pudding (without) in a cloth to be dipped in cold water before the cloth is untied, to prevent it from sticking. If boiled in a buttered mould, the pudding will not stick.

1859 Mrs. Newton tells the story of others about the Indian pudding — has heard that stone in Hadley had 365 in a year. used Apple molasses on pudding sometimes had butter.

110 Changes in New England.

M.2.24

A correspondent of the N.Y. Evangelist, June 1855, notices the changes in the hilly, rough towns in the N.W. part of Connecticut, & other parts. He thinks timber lands do not diminish in N.W. part; little but timber grows on extensive tracts, & these are kept for the profits yielded by growth of timber. In other respects there are marked changes. Connecticut was a land of farmers 30 yrs ago & her waterpowers unentrammeled, & her sons and daughters were employed at the plough, dairy, Spinning wheel & house-looms. Now farming business is secondary, & the steams drive huge wheels which set in motion ten thousand fingers; & half the provisions consumed are brought from other States. Connecticut is no longer a farming state. Her wealth & enterprise are in manufacturing. — The population has left the hills and centers in the valleys. Young men, & very many of them, have left the farms and are in offices, counting rooms, shops and mills. The old sanctuary on the hill top has but a small congregation; the strength of the church has removed to the places of business.

The character of the people is much changed. Formerly an Irishman was a rare curiosity among the hills; now he is found in every department of drudgery — on the farm, in the back yard, garden & stable; and nearly every kitchen has its Irish girl; and the priest is not far off, & the unmeaning ceremony of mass is performed in our villages. — Most of the old ministers and patriarchs are gone, and those now seen are young and new comers, (over the ministers.

[These things are true in other States besides Connecticut, except woodland is not usually permitted to grow up again. There is some such woodland on our rough hills & mountains in this region, which are too steep or too rocky to be cleared. He probably alludes to lands in Salisbury Mountain & other mountains in the vicinity, which are cut over once in 20 or 25 years.

In New York & New England, the population of large places increases, that of county, agricultural, diminishes.

12 Pork. Hogs. Bacon. Ham. (Cont. from p. 33.

Bacon. Hogsflesh salted & dried – and dried by smoke. Bailey
Bacon. Hogsflesh, salted or pickled & dried, usually in smoke. Webster
Flitch. A side of bacon. Bailey.
Flitch The side of a hog, salted & cured. Webster
Gammon. A thigh, ham or shoulder. Bailey
Gammon. The buttock or thigh of a hog, pickled & smoked or dried, a smoked ham. Webster.
Ham. The leg & thigh of a hog. Bailey
Ham The thigh of a beast, especially of a hog, salted & dried in smoke Webster.
M.18.178 Bacon in Latin & French is lardum, & lard.
Lard in English – one of its meanings is bacon or hogs flesh
Perna. A gammon or pestle of bacon with the legon. Young.

Heresbachius & Barnabe Googe M.13.408. – 1578 } They say Bacon is the great support of the husbandman's kitchen. Swine may be fatted with barley, oats or other grain or pulse, but mast is the best, and acorns the best mast. Swine may be put to fatting at 2 or 3 years old. Bacon must be well salted and dried. The hair, &c. may
Singed M.15.127. } taken off with hot water, or singed off with burning straws & sticks. Then hang him up by the heels, and pluck out his bowels; then lay him on a table & cut off the head, the gammons & flitches & powder them with salt; then put it in a powdering tub, putting salt under it. Some do not put it in the tub at all, but dry it in the air & then smoke it.
[Here the gammons are separated from the flitches.
The word bacon sometimes includes both flitches or sides, and gammons or hams. Sometimes it seems to mean flitches only.
M.3.3 } Lard in Markhams time (see M.3.3) was used for bacon
not to have reference to the fat. It is Hogs fat in Bailey.
It is bacon & fat in Young.
M.3.217 M.18.178 } Suet & Hogs fat was the old name of lard in Old England and New England in 17th & middle 18th. centuries.
M.3.16. Markham has Pies made of "a gammon of bacon."
Here a smoked ham is called bacon

Misc 1.76. Holinshed – says 1577 We eat some swines flesh green [ie fresh] & other is dried into bacon, we use but little lard. — Brawn is made of our tame boars, a great dish at Christmas & other times. Sousse also he describes the manner of preparing. Sousse. Boars testicles were cooked & eaten by some delicate dames.
In plain countries, swine are kept in herds, and a hog herd attends them.

Live weight of Hogs sold in Norfolk June 10. 1857
Corn fed & killed the latter part of winter or
1856 corn fed hogs sold at 7½ to 7⅞ cents per lb, weighed on an average of each lot 141. 144. 142. 173. 153. 169 pounds. – or about 161 pounds each. Two fat hogs in the market, or the meat is. All from Illinois, Indiana, Ohio.
Stock Hogs, ordinary, sold at 7 cents lb. alive.

Wild Boar.
The wild boar is smaller than the domestic hog, and is always of an iron grey inclining to black, snout large; Ears short round & black; feet and tail black; tusks large; The wild boar roots up earth in a furrow & does great damage to farmers. He is the original of all hogs. Book in Nat. Soc'y Library

[Cont. in Misc. 19. p. 216.

M.2.29 Legislation for Laborers.

Legislation for the Ignorant. M. 18/136

Ed Encl.

XII. 58 "If government should propose, as an object, the advantage of any one class in the nation at the expense of the rest, this class ought to be precisely the class of day laborers. They are more numerous than any other; & to secure their happiness is to make the greater portion of the nation happy. They have fewer enjoyments than any other: they obtain less advantage than any other from the constitution of society; they produce wealth but themselves obtain scarcely any share of it. obliged to struggle for existence with their employers, they are not a match for them in strength."

In almost all riots & combinations of workmen to obtain an increase of wages, justice has been on their side, though their violent conduct has been justly chastised.

XII. p. 74. The misery of the savage is not equal to that of the poor man without employment in civilized society.

Legislation against Laborers

XV. p. 58. All attempts on the part of government to fix the rate of wages, to make workmen labor at a lower price, are ever the most impolitic & most unjust of the partial laws of governments.

Political Economy.

Kinds of Labor in U States; of the freemen.

near 3 millions engaged in Farming
nearly 1/2 de " in Commerce, Trade, manufactures, and mechanicism.
near 100,000 professional men.
over 100,000 shopkeepers.

These numbers are intended for males, chiefly adult or wholly.

Thanksgiving Discourse. N.Y. 1853.

Labor & Laborers [Cont from M. 15. 373.

Labor despised M. 14. 118.

There was divine benignity in the sentence passed on our first parents, as the penalty of transgression. Man with his faculties, appetites & passions needed the denunciation "in the sweat of thy face shalt thou eat bread" — it was a vital safeguard against falling into the depths of depravity and misery. Only by industry has any part of our race risen in the scale of moral being — the darker aspects of human nature have developed in sunny vales, amidst tropical verdure & luxuriance. Where the least labor is required to satisfy man's physical needs, there his moral depravity is most flagrant & repulsive. Ireland must be more moral than Madagascar in the nature of things, or by the effect of immutable laws. — If man's wants could be satisfied without labor on his part he would gradually but inevitably sink into a brutish and debauched barbarian. — Man hews out his path to a higher civilization by the axe, not with the sword

WORK is not a curse to be escaped, but a blessing to be accepted and improved. Yet I fear, that if every freeman on earth were offered a dozen slaves, nine tenths of them knew no better than to accept. But as a question of loss & gain, it would be better for any of them to be burned out of house & home

Horace Greeley's Lecture on Slavery & Labor. Jan. 1855

Ohio G. admits that "the man who works for Humanity, no matter in what sphere, is nobler than he who works merely for bread."

July 1855. from the western states, we have the usual complaints of want of laborers for haying &c. Wages are mentioned in some places in Ohio as $2,00 per day and even 2.50; also 2 dollars in Illinois. Yet mowing and reaping machines are considerably used in vicinity of Buffalo [$2.50 was paid to Hamilton in hay making.

Necessity of Labor.

"I never knew a young man to become eminent in his profession, or of any marked value in the world, who was not obliged to work. Men in easy circumstances may hold their own; it is about all we can expect from them, and ten to one if they do that." Independent July 12. 1855. by H. C. K.

Labor a blessing.

In the tropics the natives procure food without care and attention, hence are low & lazy. They have no motive to work, no inducement to think & reflect. "Truly the curse that condemns us to labor, though it be in the sweat of our brow, is a blessing above all others."

Harpers Mag. July 1855

Christ & Labor.

Chas H. Independent Nov. 1. 1855, supposes that Christ "assisted his parents in their daily toil, until he was 30 years of age, and thus added honor & dignity to useful industry & labor" We hear him but once after his infancy until he was 30, and that was when he was about 12 years old.

[Cont. in M. 18. 374.

Labor & Wages in England.

D. 360 A.D. 1388 } Statute regulating WAGES. Was this the first? It seems so by the laws. Only included farm laborers by the year.

1427. Statute regulating wages, or rather authorizing Justices, mayors &c to fix the wages of husbandry laborers and artificers — with food, and without.

1445 Government again fixed wages of servants laborers & artificers, for summer and winter by the day but farm laborers by the year

5. 361. 1495. Wages again regulated by the Government for the last time. Farm laborers by the year; artificers by the day. in summer & winter.

Care taken that all day & week laborers should not be paid for holidays. — Men were compelled to work at the prices fixed, fine or imprisonment if they refused or took higher wages.

Complaint all along that these statutes fixing wages are not regarded by employers or the employed. Sufficient evident that they were fixed too low. Adam Smith says regulating wages (by those not laborers) always tends to make them too low.

		1445	1495
Chief hine, carter & Shepherd	were 1388, 10/. a year.	20/.	20/.
Common Laborer	" " 8/8 "	1/3.	1/6 8.
Woman servant	" " 6/ "	10/	10/

Their allowance of food & clothing in 1445 & 1495 5/ cost only 3/4 to 4/

Chief Artificers	in Summer, 1445, 4d a day with food	; 5d a day without food.		
Foreman & Carpenters	in Winter " 3d. "	" ; 4d (or 5½)	"	"
Other Artificers masons &c	in summer " 3d "	" ; 4d (4½)	"	"
	in winter " 2d "	" ; 3d (4½)	"	"
Other Laborers	in summer " 2d "	" ; 3d (4½)	"	"
Roofers, artificers &c	in winter " 1d "	" ; 2d (3½)	"	"
Thrower, ~~Reaper & Carter~~	in Harvest " 4d "	" ; 6d a day	"	"
Reaper & Carter	do " 3d "	" ; 5d. "	"	"
Women & other laborers	in Harvest " 2d "	" ; 4d "	"	"

1495

Chief Artificers & Under.	Summer 4d.	" ; 6d.	"	"
" do	" Winter 3d	" ; 4d	"	"
Chief Carpenters & Under.	Summer 5d & 4d	" ; 8 & 6d	"	"
" do	" winter 4d & 3d	" ; 6 & 5d	"	"
Harvesters mowers	4d.	" ; 6d	"	"
" Reapers & Carters	3d	" ; 5d	"	"
" Women & common lab.	2d	" ; 4d	"	"
Common laborers & artificers	Summer 2d.	" ; 4d.	"	"
" "	Winter 1d	" ; 3d	"	"

[Before the 1st penny was 7.65.

Misc. p. 58. Act fixing the wages of laborers passed in 1349. Another in 1350, & 1360. In 1390 an act ordered Justices (Pictorial History) to fix wages of craftsmen, workmen & servants

misc. 7. 65. Silver Money 1388 was coined at the rate of 1 ℔ silver to 720; ~~was~~ previously 240 pence or 20/. Depreciation only 1/3. or 10/ now worth 22/6.

M. P. 65 1444 or 5. 1 ℔ silver made 450 pence or 37/6. Depreciation ⅔ since 1388. or 22/6 added to ⅓ of it make 37/6. Wages at double or more, except women's.

M. P. 81. 1495. 1 ℔ silver still made 450 pence or 37/6 as 50 years before. Wages remained nearly the same.

M. P. 135 Elizabeth Coined 1 ℔ silver into 60/. at first time — 6 — / or 7/6 & since when it remained from 1800 to 1816.

The original Shilling was 1/1½ in 1388; 1/10½ in 1445. and 1495 and 3 1/10 shillings in 1600. 1700. 1800.

The man who got 3d a day in 1445 & 1495. got about 5 as in 1800.

next page and who got 4d had about 6½d as in 1800. who got 1d. got 1 d & 2½ as of things of 1800

M.9 51 Wages fixed 1485. and repealed 1486.
Just like those of 1495 on page 361, and same hours of labor. One difference – women in harvest called 4½d and 2½d instead 4d & 2d.
Perhaps is same law – perhaps another.

M.7.123 Con.9.221 Wages fixed in Rutland County 1610 and continued 20 years or so.
Bailiff husbandry 5£ a year. (in 1495 only 26/8 & 5£ Clothing)
Best man servant 50/. Common do 40/. middling 29/.
Here the man had increased from 20/ & clothing to 40/. or 29/.
Chief Shepherd " " " 20/ & 5£. " to 30/.
Woman Servant " " " 10/. & 4/. " to 23/4 or 16/.

Other Labor in Summer 6 mo. 3d with food, 7d without
" " Winter 6 mo. 2d " " 6d do.
Mower or 5d per day & meat. (Probably 9d without meat.
Reaper, &c. 4d " " & do - (Probably 8d " "
Woman reaper 3d & meat or 6d without meat.
Woman haymaker 2d & meat or 5d without meat [Man haymaker 4d & meat

Summer. Artificers –
master Carpenter & Freemason continue the highest 8d without meat. 6/2 without
Joiner & Sawyer. 6d with m. 1/. without. Collar maker 6d with 10 without
common artificers 5d with m. 10d " & some 5d and 9d.
Tailors 4d & 8d – below all others, but all year.

The rise since 1495. or for 115 years is chiefly on the highest class of Husbandry laborers, & higher mechanics. And on the board generally – But small rise on common laborers & women since 1495. except on board.
Board had more than doubled since 1496.

M.7.134. Wages in Essex fixed 1661.
Common laborers 8d & 1/2. in Summer 6 mo; 6d & 8/. winter
Mower 10d & 1/6. Reaper 8d. & 1/10. Woman Reaper 8d & 1/2
Woman Haymaker 8d & 1/2. Woman Haymaker 5 & 10d.
Weeder of corn 4d & 9d
Provisions high 1661
Labor had advanced some since 1610. Food had advanced some

M.7.134 Wages at Bury St Edmonds. 1682
Common laborer 6d summer. 5d winter without meat. 1/. & 10d. without
Woman Haymaker 5d & 10d. Woman Haymaker 3d & 6d.
Man Reaper 10d & 1/8d. Woman Reaper 6d & 1/
Women weeder 3d & 6d.
Bailiff 6£ a year. Chief husbandman 5£. 2d husbandman 70/
Daily Maid or Cook 50/. a year

M.7.134 Wages fixed in Warwick Co. 1685
Most artificers 6d a day (and food) or 9d. without. apprentices 4d & 8d.
Haymakers & women reapers 7d a day and food or 1/2 without
Some laborers had only 3d a day & food, or 6d without
Bailiff £4 a year. Best plowman & carter £5.15. Shepherd 5£
Inferior Servant 50/. able woman servant 36/. 2d woman 26/8
Dairy or wash maid 30/

M.7.97. Some Wages in 16th Century

Com. Mis. 1.151 Wages fixed – time & place not given – in Nelson 1745
Carpenter, Cawer, mason, plumber 4/8 without meat; 10d with meat (in summer
Tailor in Westm 1/6 without meat, 9d with
Other Artificers 1/6 & 9d Summer; 1/4 & 8d in winter
Common Laborers 1/2 & 7d do. : 10d & 5 in "
mowers —— 1/4 & 9d. Reaper 2/ & 9d. Woman reaper 1/ & 6d.
Best Journeymen at trades – 70/. 80/. 90/. or 100/ a year – some 110/ one 120/.
Farm servants 100/. some 60/ & 40/. Common workmen & servants 60/.

Labor & Wages in England.

M.7.164. Wages fixed in County of Lancaster 1725.

Summer. Best husbandry laborers 6d with food, 1/ without.
Haymakers 6d & 10d. Women Haymakers 3d & 7.
Common Laborers 6d & 10
Artificers 6d & 1/ Master Workmen 7 & 1/2
mowers -- 9d & 1/3
£
Bailiff 6 a year. Chief servant in husbandry 5
Com servant in hus. 4 £. some 70/ & 50/.
Women Servants. 50/. some 40/ & under 16. 30/
Hours of work as in 1495. and in 5th Elizabeth's
The object was to keep wages down to prevent rising.

M.15.791. Hist of English Labore -
English money was the same 1600 to 1800; but there was a rise in labor, provisions, &c.

Same M.12.327 Wages in Scotland [Nat. Hist 2.. 22. Misc. 2. 212c
Ed. Enc. XVII. p.705. In 1790. Winter labor, omitting the islands & highlands, was from 4/6 to 6/ per week for men, who boarded themselves generally from 5/ to 6/. or 16 to 1/ pr day — Summer labor was 6/. 7/. & 8/ per week in different counties, or 1/. 1/2 & 1/4 a day without board — Women for farm labor had 4/ pence and 5/ pence a day (in one county 9 pence) or 2/. to 2/6 per week (not said who boarded)

In 1804 & years after. Mens Winter Wages 7/. 8/. 9/. & 10/ per week in different counties (omitting as before) or 1/2. 1/4. 1/6 and 1/8 per day & boarded themselves — Summer Wages 11/. 12/ & 13/6 per week or 1/10. 2/. and 2/3 pr day — Womens wages hoeing Turnips &c. 8. 9. 10 & 1/. pr day (board not said)
Wages in Harvest — Men 1790 & boarded, 6/. 7/. 9/ (on county 5/.) pr week or 1/. 1/2 & 1/6 per day. (Same as other Summer work or near it, with addition of board. — In Harvest 1804 & after with board, 10/. 11/. & 12/ pr week (one county 15/.) or 1/8, 1/10 & 2/. a day about as other Summer wages with board added.
Wages advanced from 1790 to 1804. for men about 60 to 75 per cent; or about 67 per cent in all. Womens wages nearly doubled.
Yearly wages, 1810 & after that, £26. 28. 30. 35. (or an average £ s
from 1/8 & 2/3 pr day, based on preceding wages, which is too much)
313 days at 1/6 make £23. 10: — at 2/. £30. 16 s. — 2/3 a day, £33. 5.
There may have been some rise between 1804 & 1810.

This is not in M. or H.

Mens Labor — from Town Hall acct book.
1800. Work in haytime 4/ day Mowing & reaping 4/. day.
Laying wall 4/. " — Some labor 3/ a day.
1804 Labor, man & Oxen 6/. " & in Winter 5/. Oxen a day 2/.
Oxen & plough a day 1/ " — Winter work 1799 & 1800 3/. day
1806. Getting wood, man, oxen & sled or cart, Dec & Jan. 6/ a day
Making wall rose to 5/ a day; & 1813 some charged 6/. pr day.
Reaping rose to 5/ & 6/ a day — laying wall 1811. 6/. day.
1814 & 1816. Laying wall was 6/ a day — 1816. Oxen sometimes 2/6 day

Ed. Enc. XXII. 533 In 1800 & years after, the wages of men, women & children in the woolen manufacture in England (they boarding themselves) is estimated at 8/ per week, or £20.0.0 a year, 480,000 workmen at 20 £ make 9.600.000 £
[5/. a week is 1/4 a day sterling — about 32 cents. 20 £ sterling is about 96 dollars.

[Cont. in M.16. 374, 377. England.

England & the English. [Cont. from p. 61.

See English Soldiers p. 94

1855 June. A woman of the working class who came over from Yorkshire in 1844, (was then aged about 45 to 48) says old England always used her well & that she at the time of her marriage had laid up 60 £ sterling. She says however that she never went to weekday school, & cannot write at all, and cannot read without difficulty; She belonged to the Methodists, and learned a little at their sunday school. Others around her were similar. They could go to school by paying so much a week (less than 17 cents, I believe) but many could not afford this — She never saw a pumpkin in Yorkshire never tasted of cider there; it was not made there. They had very little meat, but she thought about as much as she could afford here now. She says women used to do a washing in England at about a shilling sterling, or 24 or 25 cents when she lived there — on a days work in washing — They dried their garments on the hedges.

English Peasantry.

An English correspondent of the N.Y. Independent, July 1855, says the rural parish church, now as in olden times, has its tower & nave & side aisles, yew tree & encircling elms, and the place is rather gloomy. The village is old and had done growing long since. The mere forefathers for 40 or 50 generations sleep around the gray old church, and the living generation sleep around it. The little community was a type, slightly modified, of feudalism. There is the great proprietor and the great residence or palace or mansion house of the proprietor. Then are tenants at will, a few; then tithe shopkeeper, the blacksmith & the wheelwright; and the laborers and their families — all "as it was in the beginning, is now, and ever shall be". Neither landlord (now parson) nor farmer, nor laborer, want anything new; do not understand it if offered to them; if a home missionary should go among them, they would know very little & want him or his principles: and the resident landlord and rector would persecute & oppress the intruders.

Yet Baptists, Methodists, &c. occasionally make a lodgment in these villages, in spite of clergymen & proprietors, though persecuted sometimes stoned.

English parties in the English Church

3 Schools noticed by a Correspondent in England. 1855. of N.Y. Evangelist. p. 112

1 Puseyites or High Church Oxford. (See p. 124.

2 Broad church, between the other two. S.T. Coleridge is the proper founder. Dr Thomas Arnold belongs to this school; also Archdeacon Hare, Abp. Whately, Charles Kingsley, and others. They are not an organized body or party like the others. They agree in some things with the high church and in some with the low. Though strongly episcopal, they do not confine the true church to that denomination but find it among Dissenters & Protestants of every denomination.

3 Low Church or Evangelicals.

Dissenters — Wesley and Methodists in 1851 had 6600 chapels Wesleyan Reformers an offset, 100,000 members. Some other sorts. Congregationalists or Independents, were 3271 churches (2604 in England & 640 in Wales. & Unitarian & theological institutions. Baptists. Calvinistic about 2000 churches. Several other sorts. Quakers 613 meeting houses in 1800; now 371. Unitarians 229 Congregations.

M. 14.327 M. 2.263 Episcopal Church in W. Indies

The enfranchised slaves in St Croix and on other places have a form of superstitious religion, but no spiritual personal intelligent religion. Religion is a matter of church connection and church observance; their religion is to "follow the church", not to follow Christ. They think they are safe by being in the church, not by being in the favor of God. The Episcopal Church has been more instrumental than any other for this state of things in W. Indies. The Moravians have less regard to Churchism, but their teaching has not proven to educate the heart & conscience. The methodists do better in the English & Dutch Islands and exhibit the right spirit Letter from St Croix. 1855.

Republicanism in England.

England under Monarchy & Aristocracy has preserved many fellatures of freedom. Despotism & centralization, though attempted, have never succeeded. "But the bulk of the people, more than any other nation, reverence the past with all its Gothic and feudal remains". The English have no conception of social equality, & have manifested no longing for democracy, though there are growls from the multitude. Aspirations for a republic are scarcely noticeable. The English laborer and journeyman is proud of his nobles and gentry & looks with satisfaction on manors, parks and castles. The middle class sometimes declaim against the nobles' privileges, but they do not in general desire to destroy the aristocracy, but thirst for admission into their ranks. A live Lord is and long will be considered a demigod, even by authors, who sometimes ridicule them in their writings, but cower before them when face to face — The press liberated from the stamp duty, may do something for republicanism. "Sooner or later, a republic must come". N.Y. Tribune 1855.

The Middle Class of England,

As a body, are undoubtedly as corrupt as the higher & without being redeemed by that doubtful but showy kind of chivalry which sometimes surrounds the other [Harpers Mag. says the mercantile class are industrious and virtuous] Ibid.

The people of London

have little respect for anything but beef and beer. Still they are usually decent, devoted to work, and decorous to the privileged orders. They sometimes have outbreaks Ibid.

High Life in England

"High Life in England means debauchery. There Clarendon followed the national example, and rioted in dissipation, carousing with a dissolute nobility, & intriguing with their dissolute wives." Boston Lyceum

English Working Classes 1804

Ed. Enc. I. 205 "The lower ranks in Great Britain are better paid, better fed, better clothed, and in every respect more comfortably situated than in former times".

Same I. 213 Says the lower classes in Scotland had more animal food in 13th 14th & 15th centuries than now. They drank ale & beer from the malt of Oats. no spirits made from malt then.

English & European High Life

M.2.280.

"The character of the higher orders, if we may believe their own written lives, is not only utterly heartless & immoral but is entirely incongruous with the mode & tone of our society. Rank is their deity. The first circle is the highest heaven; and that once possessed, the coldest crimes, the most appalling guilt are softened into pardonable extravagance, or extolled upon as engaging traits. Nothing has ever blackened the human heart & seared the conscience more irredeemably than the manners of European high life. Their immense privileges must be supported, if the laws are warped; their luxury must be pampered if the country famishes. They triumph by treachery & subtlety; adroit and cunning, they maintain their ascendancy, and sooner than relinquish the extortions of their birthright, they would sprinkle their palace floors with the blood of the provinces, and wet them with the tears of their own poor."

Wm. F. Otis's Oration before Young men of Boston, July 4. 1831.

European Nobility (Cor. of N.Y. Tribune.

A traveller & long a resident in Europe, in 1855 says. the higher classes in Europe, especially the nobility, are every where much the same in all respects, excepting language and religion. For striking natural traits and time honored usages, we must look to the humble classes — The Plebeians are the true conservatives, as the patricians are more apt to imitate foreign usages.

The hereditary ranks of Western Europe are often combined with great wealth, and many combine it of labor to an astonishing extent; these are not the real exponents of the nation — The great men of France & learned men and works of art do not constitute France. France is seen in the multitudes who wear wooden shoes and earn a scanty subsistence. —— Art has more splendid specimens in Europe than in U.States; Art may flourish under liberty, but if it will not, let it perish.

English Government.

Queen, Lords & Commons do not govern England, but the set or clique of men to whom custom restricts the Queen in the choice of ministers. These are the aristocracy, whether called Whigs, tories, free-traders or protectionists. No difference of principle divides them. They think much alike in politics. By custom, the sovereign chooses the rulers of the kingdom from among them. The inherit the right of governing the kingdom. Most are peers, but all peers are not included; and some not peers of marked ability are admitted into the clique, who are willing to join heart and soul in defence of the privileges of the aristocracy. A peer or commoner, to be eligible, must have the power of talking. The powers of the ministry in England are unlimited in executive matters. They control every public functionary and every public concern. The public patronage in their hands amounts to 120 millions of dollars per annum. The subordinate officers are estimated at 16,000, and the office keepers, messengers, laborers, &c number about 50,000 more. By the use of the appointing power, parliament is managed. A very strong party in the house of commons is always subservient to the oligarchy, from the expense of elections & the large landed influence of the aristocracy; and the whole patronage of the government is openly used to corrupt members. Thus Parliament has no real power to speak of, and if it had, it would not be used in ordinary times for the benefit of the people. Harpers Mag. Aug. 1855.

England & Europe

English Government – continued.

The Army as well as the civil service is a nursery for the aristocracy. (Sup. 94.

"Such is the system under which Great Britain has been governed since 1688. The executive power and civil and military patronage in the hands of a hereditary clique; the legislative power in those of a body of men whose term of service renders them independent of their constituents, and whose interests and station necessarily oblige most of them to be subservient to that clique" Harpers Mag. Aug. 1855.

European Aristocracy.

Power has departed from aristocracy in Western Europe; though it seems to hold its place, it is like an overripe pear, which a shake will make fall. Two great forces are rising to take the place of this decayed power – the Merchant representing industrial labor, and the literary man, representing intellectual labor. One holds the purse, the other controls the mind. This mind power must show its material colleague, that the moneyed power, if used for self aggrandizement exclusively, will sweet with the same doom with the aristocracy. Perhaps the money power will run the same career of folly & ruin as the aristocratic. In the gigantic frauds which have disgraced the commercial & mercantile class in England and the States, there are degrees of inward hollowness more foul than that of the aristocracy. If the money power falls, toiling labor may come up. Perhaps the money power & mind power will unite and avert many existing evils.

So says a writer in N.Y. Christian Inquirer Sept 8. 1855. He thinks that after many struggles & frequent failures individuality will supplant routine; intellect will take the place of statecraft; industry supplant monopoly; and practical Christianity supplant Pharisaism & Jesuitry; and natural & acquired merit & dignity of labor constitute the only true aristocracy. He will have to live a long time, more than one generation, to realize his hopes. S.J.

The English Travellers.

"They are generally reserved & taciturn; as though fearful of compromising their dignity by a chance acquaintance or friendly intercourse with some one who happens not to occupy the same social opinion with themselves". There are exceptions. N.Y. Evangelist. letter from Switzerland, by Rev. Dr Burchard, 1855.

English Church

Rev. Robert Hassal of Glendon, Mass. at the meeting of Unitarians at Providence Oct. 1855. said it was not ceremonies that were wanted, but truth. He illustrated his meaning by reference to the Church of England, whose spiritual poverty, want of sympathy with the mass of the people, the poor, & ignorant, & suffering, he attributed largely to its Revolution & Forms, & how this should feel their relation to humanity. Rev. Dr Tuckerman of Brooklyn thought Mr. H's statement needed some correction – that there were some members of the English Church who took an interest in the poor & ignorant classes.

Cont. on pl. 18. page 1.
Cont. on page 296.

A newspaper of the Dutch church in N.York says the best reforms in Church and State have been effected by Calvinists, and cites the Presbyterians of Scotland, the Puritans of England, the Huguenots of France, the Waldenses of Italy the Protestants of Geneva, & the Reformed Church of Holland.

The N.York Tribune admits that the Calvinists of Europe were in the advance guard of European liberty, but denies that Calvinistic bodies in the United States have been in favor of contemporaneous reforms by taking action in indorsing reformatory movements, especially in the last twenty years. Many individuals who are Calvinists, are strong Antislavery men, active in opposition to the liquor traffic & other special evils, but the ecclesiastical bodies have not taken such positive action in these reforms as to be classed among reformers. — It may be taken for granted that where there is no express hostility to a great evil which has arrayed parties for and against it, silence cannot be construed into favorable feeling towards the movement for suppressing or reforming it.

[Both are right and both are wrong. The Calvinists in Europe have not been so favorable to reforms as one represents, nor have those in the US states been so unfavorable as the Tribune supposes.

Later. A writer in the Tribune maintains that the Calvinistic Churches in America were the steadfast friends of liberty in our revolutionary struggle; that the Presbyterian Church, and Calvinists generally have not since been indifferent to reforms. He refers to Bancroft's famous tribute to Calvinism as the seedbed of constitutional liberty & philanthropy. The Tribune has said that Calvinists the world over are generally republicans. The Great Reformation itself on top of which modern republicanism & all our reforms have grown, would have given Rome but little trouble without the agency of Calvinism. Tribune July 10. 1855

M.2.210c. Calvinists in New England. or N.E. Theology.

The distinguished theologians of New England, Edwards, Hopkins, Bellamy, Emmons, Smalley, &c submitted to the Bible, & called no uninspired teacher, master — they welcomed truth from ancients & moderns, protestants & papists, from believers, heretics, and sceptics, & rejected errors, whoever might be their endorsers. This was the spirit of these men. They were not men of Augustine, or Luther or Calvin: did not adopt as a rule of faith the system of Melancthon or the Augsburg Confession. "None of them, while receiving the Westminster Catechism as a compend of belief, ever made it the standard of his faith." None of them received any man's system as their own, — were not simply Augustinians, or Lutheran or Calvinist. They were independent of popular disfavor & outcry.

The New England Theology has been steadily progressive and has made great advances within 120 years (since 1736 Theology is associated, including the science of revealed religion with the scheme of natural religion, and as a science makes progress. The opinion of Robinson is adduced about progress and new light coming from the Bible; also the opinion of the younger Edwards.

Dr Dwight of Portland's Address. July 1855. [see next page.

Theology progressive — continued.

The younger Edwards in an ordination sermon, 1783, says. "Improvement is by no means at an end. There is abundant room for discovery & improvement in every science, especially in theology. As God is infinite, he is not & cannot be perfectly known by mere angels. They & the saints are constantly studying & improving in knowledge & will carry on their improvements to eternity. Though the canon of scripture is complete yet many new truths will break forth from the word of God, which are now contained in it but are not seen. Further discoveries even in moral & divine subjects are to be expected from the candid disquisitions of unbiassed reason."
Quoted by Dr Dwight of Portland

New England Theology

has formed the New England character — a distinctive character, read & known of all men, whether approved or not. The New Englanders are not only distinguished from English Scotch & Irish & the people of continental Europe, but also from the Dutch of Pennsylvania, Delaware, & Southern and Southwestern States. Their marked, homogeneous character has been essentially formed by their theology. Our system of Education has had a powerful influence, is a vital element in the process, but it was N.E. theology that established the school, the academy, the college. Our free institutions came from the same source as our education — from the Puritan theology. Our pure morality is the fruit & not the parent of a pure theology. The same theology prompts to independence, enterprise and efficiency in the common walks of life.
Dr. Dwight of Portland.

M. 2, 238 John Calvin.

A writer in the N.Y. Christian Inquirer, Unitarian, has heard that there are 1900 sermons by John Calvin, known in the world, & that not one of them has a text taken from the four gospels. [This, like many other hearsays, is doubtless untrue. S.J.I

Calvinism

The logical difficulties in Calvinism are confessedly fewer than in any other system which has sent its roots into the heart of the Christian world. Such is its logical completeness that it cannot well be received at all, without being received entire. The admission of its fundamental truths, compels the assent to the entire system. Boston Ch. Watchman 1857

The Watchman says the loss of infant souls is not a necessary result of the Calvinistic system. Infants need regeneration, but the wise & gracious purposes of God can regenerate & save them. The Arminians who believe in depravity and that infants are tainted with it, & who make salvation dependent on personal choice, cannot consistently save infants.

Calvinism has moulded the English & Scotch character in their best days & has infused a strength and vitality into the New England mind which has ever made it the leading element in the moral & religious progress of the United States.
Ibid.

124 (Puseyism in England.
M. 2. 296.)

The rise & increase of Puseyism in the second quarter of the 19th century has shaken the establishment & sent its most distinguished divines to the church of Rome. It bears a resemblance to the better order of high church theology before and after Cromwell's time, but it is not a copy. — There are five epochs in ecclesiastical history of England — 1st the Reformation in 16th century; 2d the Puritan Reformation of the 17th. 3 the Methodist Revival of the 18th; 4th the analogous Evangelical movement in the beginning of the 19th; 5th, the High church Orthodoxism of the present day, or Puseyism. The first four epochs were progressive, & Protestant; the fifth is a return to, and a resuscitation of the Catholic & churchly elements of Anglicanism, & so a retrograde movement. It arose in 1833 and was a churchly reaction against the liberal & radical tendencies of the age, and the religious subjectivism of the Evangelical Low Church party, and an earnest effort to revive the Anglican doctrines & traditions as embodied in the book of common prayer, in opposition to Protestant & Roman Catholic dissent. It had earnest and able writers & found patrons in the highest ranks of the nobility & gentry. It never was popular, but was opposed & hated by the middle & lower classes, especially by mechanics and merchants. It is essentially aristocratic and conservative, while the main mind of England moves in the broad channel of Protestantism and Liberalism.

Its tenets of Theology have been summed up in the watchwords — church authority, judgment by works, baptismal regeneration, real presence, and apostolical succession, as essential to the well being, if not to the very existence of a true church & Gospel ministry. They look upon low churchism as a step towards dissent, and upon dissent as a halfway house to rationalism and naturalism. Hence they lay such stress upon the objective, churchly, sacramental & liturgical element of Christianity. The Puseyite leaders are not a set of dead formalists & ceremonialists, though many of the followers are. They stand with an earnest zeal for the cultivation of a deep toned piety & personal holiness. Their controversial writings are remarkably free from personal vituperation & malice. They differ essentially from the "high & dry" churchmen, whose religion consists in love of tithes & hatred of dissent. But Puseyism has been disgraced & made unpopular by a large train of clerical pedants & fops who inherited none of the virtues of their leaders. They followed the movement from love of novelty & fashion, or from a feeling mediaeval romance & poetry, or from priestly instinct & hierarchical ambition.

Puseyism has revived daily services & more frequent communion. The pedants & fops wear the clerical frock coat, the cassock waistcoat, the stiff Italian neckcloth, the clipped shirt collar, the cropped hair & the unwhiskered cheek; and they resolve the whole gospel into bishops & episcopal succession, date letters from the eve of St Chad or St Margaret, & preach on the absolute necessity of forms & ceremonies, & the holy obedience due from laity to priesthood; talk continually about submitting to bishops & yet abuse & rebel against them when they do not favor their notions; whine at the altar look reverend

and turn their backs on the people; use big sounding and unmeaning phrases about the holy fathers, the Nicene age, the glories of anglo catholicism, and the heresies of Protestantism; spit upon the ground in pious horror when they pass a dissenting chapel, exclaiming "Get thee behind me, Satan."

The Puseyite system confines the kingdom of heaven to Episcopal organizations; it the church, that mechanical outward succession of an order of men are substituted for the succession of Christ's life in his body. It excludes the whole Lutheran and Reformed communions, except the Anglican. Presbyterians, Lutheran & Methodist ministers & even school teachers without a lawful call, without divine authority, & their baptism & communion are only solemn farces.——

The English established church calls itself Protestant, and as the Tractarians or Puseyites disclaim Protestantism they must follow their ante-protestant principles into Romanism, or return to broader & more liberal ground. Some of the Puseyites with all their Romanizing views, have a decided antipathy & abhorrence of Popery as it now stands.

Puseyism has too narrow a conception of Christianity, makes no account of the positive life of the Reformation, & is destitute of the spirit of evangelical liberty —— The visible church includes all who are baptized in the name of the triune God; the invisible or true church includes all the regenerate & believers in Christ, of every age & nation, & of every branch of the visible church.

"A mere Restoration of the past is never of long duration, and the course of the church on earth is steadily onward."
American Correspondent of N.Y. Evangelist. July 5. 1855.
, see p. 118

There is more or less Puseyism in the Episcopal high church in the United States: and now and then one goes over to Rome.

b. 127
m. 2. 40.

Restorationists.

Rev Charles Kingsley, the author of Alton Locke and other works, and a regular officiating clergyman of the Church of England, has advanced lax religious tenets, which are named Kingsleyism. Among these is his avowed belief in Restorationism, or the final happiness of all men in a future world, as held by many Universalists and Unitarians. Mr. Kingsley in conversation with an American, said other clergymen of the church of England were of the same belief, and could not be reached or punished for it, as the official, binding formularies nowhere asserted the Doctrine of endless future punishment. Cor. of N.Y. Evangelist. Nov. 5. 1857.

The Scotch clergyman, Rev. Thomas Dick, was a restorationist. His sentiments appear in a letter dated at Dundee Feb. 22. 1849. He mentions the late John Foster, a profound thinker, who was decided on this subject, & said many ministers of his acquaintance had the same sentiments. Dr Dick thinks the doctrine of universal restoration ought to be made an open question among Christians, & that a man should not be esteemed a heretic for taking either side of this question. He thinks God inflicts punishment for the ultimate benefit of the wicked, & to prepare them for restoration to happiness. That sin is an infinite evil tends to an absurdity he says, & he does not believe that the sins of a few fleeting years are to be eternally punished by him whose mercy endureth forever. He admits however that the duration of the punishment of the wicked, as frequently expressed by the same terms, but as God must do right, he thinks universal restoration must ultimately take place.

Dr. Dick goes against Capital punishment; & is very decided against war — says nations that resort to war are only half civilized. He condemns the Evan. Alliance for excluding all who do not believe in the eternity of punishment & for excluding the Quakers, "the best practical Christians in our country".

M.2.212c. Unitarians

An Orthodox correspondent of N.Y. Evangelist. 1853
writing from England, says the Unitarians have only
24 congregations in England, according to the census.
Adds, "The English Unitarians, like their brethren
in New England and New York, embody a large proportion
of the literary talent, taste and philanthropy of the
present age."

P.1.6 Restorationists, or advocates of Universal restoration.
Christian Spectator. 1836. has a labored article against
the Restorationists, in a Review of a book of theirs.

M.2.212c Universalist

The Ambassador, the organ of the Universalists in the
of the State of New York, puts forth the following sentiments, 1856
which are said to be substantially held by the great majority
of Universalists. The Unitarian Christian Inquirer
thinks them reasonable, scriptural, & that almost
all Unitarians would re-echo them.

"We believe in a future punishment. That is, we
believe the wicked cannot be happy without repentance
— we believe that any one who dies in impenitence and
evil in the future world be brought to experience that regret,
that remorse, that "godly sorrow" for their sins, which
will lead them to repentance, to reconciliation and
the divine approval & acceptance, which open to them
the field of boundless enjoyment — and thus all men
will ultimately become holy & happy. Thus much, no
more, no less, do we believe in future punishment. But to
avoid being misunderstood, as above briefly stated, we
choose to designate our theory "future discipline".

1856. The Supreme County North Carolina has decided
that the members of the Universalist Church are
incompetent to testify in Courts of Justice, according
to the laws of that State. — This in fact shows that
toleration is not yet fully secured in this country.
This act in the year 1856 is more disgraceful than
any of the intolerant acts of the puritans of the 17th century
when all the facts are considered. Boston Transcript.

Tobacco, Snuff, Pipes, &c. [Cont. from M. 15. 171. 439

Harper's Mag. continued. Tobacco was first planted on an extensive scale in Virginia in 1616. In 1623 a large quantity was exported to England. Virginia has been distinguished for tobacco, & the tobacco leaf was stamped on the old continental money in the revolutions.

June 1855

It is calculated that one tenth of the population in U.S. are occupied in cultivating & manufacturing tobacco. The present production is about 200 millions of pounds, or 20 millions less than 10 years ago. It is raised in Virginia, Kentucky, Tennessee, Maryland, N. Carolina, Ohio, Connecticut, &c. In 1790 we exported 118,000 hhds.; in 1840 or 50 years later, only 119,000 hhds were exported — about as 50 years before. The consumption of Europe seems not to have increased much, and the people cannot pay for any more, the duties being very high. In Great Britain the duty is 3/. sterling a pound or 72 cents — about 12 times the original cost; on manufactured tobacco the duty is about 2 dollars per lb. The English pay us about 2 millions of dollars a year for tobacco; and they pay their own government a duty of 22 millions annually on the same. The government burns all damaged tobacco — Tobacco is greatly adulterated in England.

Pipes. (Pipe) Tobacco is commonly used by smoking it, by the aid of a pipe. much ingenuity has been exhibited on the pipe by Indians and civilized men. The Persians make the oriental hookah, with a long flexible tube. The Turks use the Tchibouk with a tube from 5 to 8 feet long of wood, the bowl of earth, the mouth-piece of amber — The Germans have invented a great variety of pipes. Meerschaum is a particular kind of pipe in the east. The Holland pipe is the cheapest & best pipe ever used. The Holland pipes are made at Gouda — in 1720 they could sell sixty millions of pipes. Debreczin, Hungary is famous for pipes of red clay. Ulm is noted for wooden bowls. and Thuringia for porcelain pipes — In England the pipe makers are in Purbeck, Dorsetshire.

misc. 2. 296.

Cigars have made great encroachments upon pipes, & of late years, the manufacture of pipes has rapidly decreased.

Snuff — Snuff-taking originated in France & was the most fashionable folly of Louis XIV. Court of It arrived at its height in England under Queen Anne, & the Spectator ridiculed it. Snuff boxes have long been royal presents. Napoleon carried his snuff in his vest pocket without covering. Frederic the Great used snuff profusely.

The tobacco box of Sir Walter Raleigh still exists, and is 7 inches diameter & 3 inches high

Chewing. The Duke of Marlborough was the first distinguished man who rendered chewing tobacco famous. "Eating tobacco is essentially an American custom. It seems they smoke mostly in Europe."

When did taking snuff made of tobacco begin?
When did chewing tobacco begin?

Harper's Cont. We should say that nothing more was necessary to sustain the human body in its greatest perfection than a sufficiency of good food; yet it is notorious that from the earliest ages and among all peoples the custom has prevailed of using a thousand substances to give unnatural acceleration to the system, to the body & mind. The use of tobacco, betel, hemp and other vegetable substances forces us to the conclusion that there is a leaven of evil in our natures, which constantly demands what appears to be unnecessary for our health or existence,

Cor. of N.Y. Tribune July. 1855 Tobacco is used in three forms — inhaling in the form of snuff, titillating the nostrils by its powder called snuff and imbibing the juice into the system by mastication. Snuffing & Chewing remain in their pristine state: but various things have been invented to make Smoking more graceful & pleasant.

Chewing was unknown to the early lovers of tobacco, and is impracticed by the Oriental even at this day.

The earliest method of using tobacco was in a pipe — The invention of Cigars may have been owing to the want of something portable — In Holland tobacco was smoked rolled up in palm leaves as early as 1570, and subsequently the tobacco leaf was rolled up and the present form of the cigar adopted. [When?] Cigars are more hurtful to the system than pipes; they injure the lips, mouth, teeth; the ashes fall on the clothes; the fumes injure the eyes, &c.

Mosses 2. 298.

Chewing was probably introduced because men in some situations, as on board ships, behind counters, in offices, &c. cannot smoke with any convenience.

p. 128 The Pipe has been retained by the Dutch, English, Scotch, Germans, Turks, Persians and all Orientals. The Persians have most perfected the art of smoking. They pass the smoke through water, which purifies it, as do some other Orientals. — The first pipes were of clay; then metallic pipes were tried, & then wood was used; that is a stem of wood, & a bowl of clay — The Turks make long & beautiful Chibouks or pipe stems with an amber mouth piece — the stem of wood & bowl of clay. These Chibouks or pipe stems are made of Jasmine, of Cherry stems, & of other woods [wood with a pith?] and are 4 or 5 feet long & perfectly straight. The Turkish Chibouk is unequalled as an implement for smoking. Nargilles or Hookahs are used when the smoke is passed through water. — The Turks have the best tobacco in the world. Some, but not the best, is brought to U. States.

German Pipes have a bowl shaped of meerschaum, a calcareous substance; sometimes of clay, to catch the oil, which is pernicious; a wooden stem short & curving; and a mouth piece — thus the pipe has 4 parts. The German pipes or meerschaums are kept in a filthy state. The Germans spit; but Spitting while smoking is said to be unknown among Orientals.

This writer says Beckman supposes that Tobacco was known among the Tartars before America was discovered.

Tobacco, Snuff, Pipes, &c.

Letter in N.Y. Tribune from Silistria, in Bulgaria, April 1855.

M.2. 296.6. **Pipes**—

p 124 9th 129

The Calumet, the Indians pipe is made to be smoked by many.

The Pipe of the Yankee is short, cheap & practical,—he must smoke as he runs & reads.—The English use a more cumbrous article.

The Pipe or bowl of the French indians forward—liable to accident

The Meerschaum of the German is a mixture of oriental and western. Cumbrous figures on the bowls. Everybody smokes in Germany

The pipe is longer & more cumbrous in going east.

The Chibouk of Turkey, may be seen in Hungary. The pipe is measured by feet. The Turks are great smokers; they have Latakieh tobacco.

The Nargileh is said to be in Turkey is a gourd or snaky. The Turks lead a lazy, dreamy life! They smoke the chibouk or nargileh from morning till night. Pipe-cleaning is a trade in great cities. Turkish troops go into battle with pipes lashed to their knapsacks. In Ramazan or Turkish Lent, Turks do not eat, drink, or smoke from sunrise till night, and when the time comes they first begin to smoke before eating.

1720 & 1734 Phila. 242. Jos. Hawley sold pipes at 9/. 10/. and 1/. per doz. Abraham Bell bought pipes (Pipes dia. 30, cur. 9/. doz. by Bell. Sotm 9/8 gross. Phila. 241. 1½ Gro. pipes @ 9/14. 1726 1746. M.13.161. Long & short pipes advs. 1749 m.13.161. Tobacco Tongs & Tobacco Boxes 1774. Post Pipes of 12. 15. 18 and 21 inches made advs. in Boston

Old Laws of Penn.

Rec. V. p. 73. In Phillip's war tobacco was furnished to the troops in several counties. Feb. 1675-6. 20 lbs tobacco & 3 gallons rhum were sent up to Lancaster to supply the company there.

Tobacco.

In 1850. 199,752,000 pounds of Tobacco were raised in U. States. About 210,000,000 pounds are raised annually in Europe, and much in European Colonies,

In 1855. U.S. exported about 140 millions of pounds to certain parts of Europe, including most of Europe but not all. The most went to Bremen for Germany, & to France, England, Holland; less to Spain, Belgium, Sardinia, Austria, Sweden, Portugal. Duty in Great Britain 72 cents pr lb & 5 per cent. additional. It is a government monopoly in France, Spain, Sardinia, Austria, Portugal.— The French government gets 16 million of dollars for 40 million of pounds, for the monopoly. G. Britain gets 18 millions dollars a year for 24 millions of pounds, and Spain gets 4 millions a year for monopoly of 7½ millions of pounds— Not much said about Russia!

Report of Am. Sec. of State. April 1856.

Penn. Pipes were bought in large quantities by Innkeepers Joseph Bartell bought 1½ gross in 1726 noticed above.

Penn. 253 Jonathan Bard, an innkeeper 1719 and after 30 years 1724 bought many pipes - 5 doz at 9, he sold 19 doz in years 1719 and 1720, at 9/ & 10 d. doz. In 1733, sold 6d worth 10 times, 5/. in the year

Penn 241. Benj. Stubbins, innkeeper, bought many pipes

Tobacco in England. A writer in England, Augt. 1856. says smoking is the only use of tobacco in England. "that other use of tobacco is unknown". (chewing) - Is this true? Do not the Americans chew tobacco?

An Irishman tells me that some Irish and English do chew tobacco in europe & this country; but they do much less of it than the yankees.

Tobacco, Pipes, Tongs & boxes.

Tobacco & its concomitants, with the Pynchons.

M 17. 87. Some Soldiers in Springfield 1649. but Wm & John Pynchon Tobacco did not retail tobacco except a little, & that rarely, at as at 8d per pound.

In Philips war the Soldiers demanded & obtained tobacco It was then 8d lb. It was retailed at 8d, 1682 & 1688. The consumption of tobacco was much increased by the soldiers in this war and much more was used afterwards than before, I judge.

" " Tobacco Tongs. Mr Hosford, the minister, bought a pair 1652 at 6d. First pair noticed. First indication that smoking was openly practiced.

" " 1657. J Pynchon sold to Samuel Clarke 12 Tobacco Tongs 5 ea and 6 pairs brass ones @ 9d and 6 pairs steel ones @ 11d. [Here are already Tobacco tongs of 3 materials,

" " 1653. L Bliss bought a pair of Tobacco Tongs at 9d — the second noticed.

1659. Joseph Parsons 12 pairs Steel Tobacco Tongs at 10d.

1657-58. Edw Elmer had 30 iron Tobacco Tongs at 5/4 doz

181. " " do " 6 brass do at 9d & 6 Steel doz 10 & 4 do doz 11

After 1660 Tobacco tongs were frequently sold & before 1675 must have been quite common, some sold by retail at 6d, & some as high as 1/ and a few at 1/3.

The Traders bought Tobacco Tongs — probably for Whites and Indians. Thomas Cooper bought 24 pairs at 6 1/2 d, per pair or 6/6 per doz. in 1652. Joseph Parsons 12 pairs above. Edward Elmer 46 pairs above.

Tobacco Boxes

M 17. 87. Pynchon bequeaths all these 1653. 1 Matthews one 1/6 and another sold at 1/6. Both seem brass & one is so called S Beaman one 1653. 10d. Here are three sold in 1653. a sign that the use of tobacco was increasing. The boxes were for smoking tobacco, & none chewed.

1660 Two men bought "Tobacco box and burning glass," one
1663 2/6 & one 3/. What the Glass to set the tobacco on fire? Apparently.

Traders bought Tobacco boxes to sell again in 1652. & 1653

Thomas Cooper 6 doz at 2/. 10d. 12/. 1 doz brass ones 16/6

1 doz Tobacco boxes 4/. 1654 12 brass ones 14/. 1657. 1 Tob box 1/.

1654, 12 brass boxes & glasses 16/6. 1654 D Wilton 12 brass tobacco boxes

1654 D Wilton. 12 Tin Tobacco boxes 4/. 4/. and 9 glasses at 1/6. 18/

2 Brazil boxes & glasses at 3/4. 2 Brasil boxes @ 2/6. [not used for tobacco

4 burning glass boxes @ 2/6.

1655 Joseph Parsons. 12 brass Tobacco boxes @ 6d.

8 brass boxes with glasses at 1/5 & 18 at 1/6. [not used for tobacco.

12 Burning Glasses 18/?

1653. 4 Dozen in Tin Tobacco boxes, at 5 ea

1657 Sear Wm Peck Brass Tobacco box 2/2. one other 5

1654 Wm Lewis 1 doz Tin Tobacco boxes 4/. 4 red brasil boxes 2/6

M. 2. 296.

Pipes

1653. John Pynchon sold 3 Gross Tobacco Pipes & 1 Gross. this year at 7/6. and 2 doz more at 8d. — 1655. 5 Gross & 4 Gross at 8/6, and 1 doz at 9d & 4 gross more at 8/6 [not at usual in 1656. Very few at retail. 5d & 2d. — To traders 1653. 10 1/2 doz pipes at 7 1/2

A few brass pipes at retail. 1/ ea

Traders bought pipes for Whites & Indians — as above.

1653. 1 doz brass Tobacco pipes 13/6. 1654 Chest of pipes £6.

1655. M 17. 164. 144 Gro. Pipes @ 8/6. 1656. 25 Gro pipes @ 8/. p. 164

20. 84 168. 101 do. do 8/6. & 6 brass pipes at 1/2.

Tobacco Tongs, Boxes & pipes all began to be sold in 1652 or 1653. None used, sold by Wm Pynchon down to 1650. or none on his books. Were all used probably by both whites & Indians. [Cont. in M. 18. 202

132 April Fools' Day or All Fools day.

M. 2. 230. 268. N. 4. 231

The custom of "making fools" April 1. is derived from the east, & was all but universal in England 50 years ago. All ranks, classes, ages & conditions entered into it with zest. The wit consists chiefly in sending persons on sleeveless errands. as sending children for dove's milk, sending newcomers to an apothecary for a certain quantity of common sense, for some stirrup oil, & some thing of a more serious; e.g. a half dozen coffin nails, or undertakers would be requested to send a coffin to a certain house, where no one has died & the family would be alarmed and tormented; invitations would be brought to many people to a feast at a certain place, tho' no one was expected & nothing was prepared. The custom is disappearing in America, & we presume it is less common in England.

Harper's Mag. April 1855. Athenaeum. III. p. 29.

In "Stories for Children", published about 1790 in Lond. it appears that sending one another on fools errands was not not uncommon in England in, and previous to, those days. It was a custom in English schools on the first of April, and the girls were fond of it. One of the "Stories" is written to show the folly of this custom; and "he is a fool that makes a fool" is quoted as not a bad saying.

M.2.294. Larks. Skylark. [See M.11.35, 259, 68. M.7.399.

It appears from a communication in the Independent July 1855. that the English Sky-lark is acclimated and naturalized on Long Island, in large numbers. A pair were brought there by an Englishman about 10 years ago — They may be heard rising from the grass up towards heaven with their world renowned song, early in the morning.

M.2.268. FOOLS in families of the Great.

See Walter Scott says (See Select Journal 143 page, 1833) Vol-Q. 1808 in referring to the Fools of Shakspeare: — "Fifty years ago there was hardly a great house in Scotland, where there was not an all-licensed fool — half crazy and half-knavish — many of whose bon-mots are still recited and preserved". The Duke of Argyle had one.

134 Dependence on England [Cont. from M. 12. 152
see M. 15. 60 67 and 222

"England valued the American colonies chiefly for the market which they afforded for her home manufactures" The political connexion would have been of but little importance, had it not been for that kind of dependence. [Her trade & shipping, also, one sought to benefit by the colonies]
Charles Quincy Address. 1855.

We were still dependent after the revolution — almost as dependant as we had been before, though it was voluntary. We were good customers for their productions, as we had been

1716 M. 4. 131. Not only men & women imported from Ireland — but also Pork, beef, butter, cheese, &c
1719. M. 4. 1719. imported butter, beef and cheese, adv.

Virginia cavaliers
They cared little for trade or commerce; they utterly despised mechanic art and employments. The labor they employed & other traits in their character led to this — "Every gentleman's wardrobe was supplied by the semi-annual arrivals of ships from England. We even find General Washington most unfrequently writing to give orders for "blue coats, buff waistcoats and deerskin breeches." " Their workshops were in Europe, & Mr Jefferson exhorts his countrymen to let them remain there.
W Austin Letters — one dated April 21. 1849

136 Coffee & Coffee Houses [Cont'from M 13.106.

At first coffee drink was more popular in England than tea drink, and coffee houses became the resort of the learned, the idle and curious; and for a time the history of these coffee houses was the history of the manners, morals and politics of the people. Men of letters, mercantile men, men of fashion and others claimed their respective coffee houses. The Tatler was dated from Coffee houses. Charles II. shut them up, because they were said "to nourish sedition, spread lies, and scandalize great men!" They were common enough in 1672 to be attacked by Poets — Some contended that Coffee-drinking was a public blessing; that this drink weaned the laboring classes from strong liquors, and caused a great sobriety among the nations. That apprentices & clerks, who used to take morning draughts of ale, beer or wine, now take coffee. However tea drinking became the more popular & prevailing custom in Great Britain & so continues, but in France and on the Continent and in U States & South America coffee drinking is the most popular and prevailing.

Coffee was was used as a drink in Persia and Arabia Felix 400 years ago; in Egypt 85 years, 1511. coffee houses opened in Constantinople about 1554. Coffee used as a beverage in France & England about 200 years ago (or about 1655.)

N.Y. tribune July 5. 1855.

1753 M. 13.161. Coffee adv.

Coffee is a native of Abyssinia; the plant grows wild there & over much of Africa to the Equator, & is 20 or 40 feet high. Hence it was carried to Arabia, Southern parts. Coffee is said by Orientals to have been a gift from on high (the same is claimed for tea, chocolate, &c) It had to fight battles at first; Mahometan Doctors & Theologians came out against it & women alone were allowed to drink it, they being inadmissible in heaven. Coffee however soon overcame all difficulties & its use became general.

It was introduced into Venice, & then into Marseilles; and by the Turkish ambassador into Paris [He says the beans were first brought from the Levant in 1663 — wrong] It was introduced into England from Smyrna, and a Greek girl was brought to prepare it. [This is probably wrong.] It met with much opposition in France & England. Physicians & divines condemned it "in the strongest" A Dutchman raised a few plants in a greenhouse in Amsterdam & sent them to Sumatra & other islands where they prospered. Louis XIV sent a few plants to Martinique from W. Indies, coffee plants were carried to Brazil &c.

Coffee with east is drunk in solemn silence; in the west, it is mixed with sugar & often with cream, and used mainly to favor digestion & increase the activity of the brain. It is used in the German & Belgian armies. Scandinavia consumes it at the rate of 3 pounds a head. and Northern Germany 2 pounds a head. Chicory is mixed with it in England; barley, acorn & rye in Germany, worse compounds are used in United States.

[This is from Harpers Magazine Sept. 1855 — carelessly written, & not very reliable.

Coffee & Coffee Houses

Coffee imported into U.S. 1855 — 238.214.533 lbs } American Agriculturist.
do " " " 1856. 230.943.150 "
Coffee consumed in U.S. 1855 — 210.378.287 "
do " " 1856. 218.228.490 "

Prices January 1857 — Java — 13½ to 15 c
Mocha — 15½ c
W.I. & S. America — 9 c to 12¼ c

Prices of Coffee in Ny. Sept 16. 1857

Java white	16½ to 17 c	Rio (Brazil)	10¼ to 12 c/4
Laguira	13 to 13½ c	Maracaybo	12¼ to 13½
St Domingo	11¾ to 11⅞	Jamaica	13
Mocha			

Prices in Ny. May. 1859

Java white	14½ to 15 c	Laguira	11¼ to 12½
Maracaybo	11 to 12½ c	St Domingo	10¼ to 10½ c
Mocha		Brazil	10 to 12½

Coffee in Hadley.

Had. 3. 66. Eleazar Porter had Coffee 1758 (inventory) to amount of 92 £. perhaps as many pounds or Shillings.
3. 88. Eleazar Porter & others were licensed to sell tea, coffee &c. 1759. This was the second Eleazar. Elnathan Smith had 2 lb "Coffee" in
3. 104. 1762 at 8/6 a.t. (1/2 l.m — Enos Smith had 2 lb Coffee
3. 123. in 1780 at 1/3.
Misc. 9. 256. See prices in other towns in the vicinity, and in Boston.

[Cont. from M. 13 95: M. 14. 268 & 271

Down to 1700, tea & coffee were little known, even in England; and were regarded as luxuries in U.S. state 50 years later, if not down to the revolution. Newspaper.

1746–1749. M. 13. 161. "Bohea, Hyson and Green Teas". adv. [A common way of naming tea. Green tea distinct from Hyson, and inferior to it

M. 15. 436. 437. Account of Tea in Harper's Magazine.

Dr. Johnson took 16 cups of tea at a meal, and was indignant when asked if he would not prefer a small basin to save trouble. — The danger of excess lies mainly in the effect of tea on the nervous system

Tea houses abound in China; and teachers in Chinese large schools, show their scholars how to offer it courteously, how to accept, and how to drink it with grace.

Teas are sometimes adulterated, in China, England, &c. many tea leaves are sold a second time after they have been once steeped. In England, sloe leaves, thorn of the sycamore, horse chestnut & plum tree leaves are used for tea.

Coffee Leaves are used for tea in the East, and begin to be used in Europe. They contain theine.

The maté of South America is an infusion of the leaves of a Brazilian holly.

Chocolate is used mostly by the Spanish races. Harper.

Many warm beverages are called Teas, made by infusion of herbs.

V. 2. 198 Sage Tea

Harper thinks Sage leaves made a favorite tea in Europe even in England, before Chinese Tea was used there. Mentions the old story about the Dutch exchanging sage leaves for tea in China — In the life of Whitfield, it is mentioned that when he was a student at Oxford, "he ate nothing but sage tea without sugar and coarse bread".

Prices of Tea in N.York June 1856.

Gunpowder & Imperial are all the way from 30 to 42 cents, some kind 18 & 24c. The finest & best from 45 to 55, and some 85 cents. 7 varieties mentioned.

Hyson, 4 kinds. 27 to 35; 36 to 44c; 45 to 50; 50 to 80c

Young Hyson 6 sorts — 15 to 25; 27 to 37; 37 to 45; 50 to 65c

Hyson Skin, 5 sorts. Ordinary 5 to —. Common 10 to 15

Sweet 15 to 18; fine 22 to 26; Extra fine 27 to 35

Souchong 4 sorts. 15 to 17c — 18 to 22; — 22 to 25c — choice 30 to 67

Oolong 5 sorts 25 to 27 — 29 to 33; 34 to 35; 36 to 75c

Pouchong, Chulan & Ning 5 sorts 13 cents to 34c.

Pecco 3 sorts. Orange. 28 to 32: Flowery 50c. com. Flowery —

Bohea Tea

Mrs. E. B. Browning in Aurora Leigh, 1856, in England, still uses this old term. "She helps to sugar her bohea at night with your reputation". p. 138.

Prices of Tea in N.Y. Feb 11. 1857 [After British attack on Canton.

Green. Gunpowder & Imperial 32c. 37. 45. 53. 55: best 85. Hyson 25.

Hyson 28c to 55 & 60 to 85c; Young Hyson 28 to 50c — 55 to 70

Hyson skin & Twankay 10 to 27 & 30 to 5

Black. Souchong 22 to 28; 30 to 45 — Oolongs 28 to 45: 48 to 70

Pouchong & Chulan 19 to 23. Ankoi Ning 20 to 22

Orange Pecco. 25 to 35. Flowery Pecco 45 to ....

Tea.

Duty on Tea.

Hist. Groton. p. 121. Groton inhabitants had a meeting Dec 16. 1773 and approved of Boston conduct in their late town
M. 12. 284. meetings & their resolves in regard to the Tea sent by the E.I. Co. to America; resolved to assist Boston and all other our oppressed brethren, in their opposition to the tea tax & all other schemes subversive our rights. Voted not to buy, sell or make use of any tea while subject to an American duty. This unanimously. Committee to wait on the traders in the town & request them not to buy nor sell tea, while subject to an American duty. [The Tea was destroyed at Boston this same Dec 16. 1773.

Bohea Tea. 1760. 1765

1760. M. 4. 204. Bohea Tea was still not as to demand and sale but not as to quality & price. Indeed best green tea had long been higher than bohea

1765 M. 4. 205. Best Hyson Tea adv. at 10 £ half p. O.T. (26/8. lawful and some at £5. 10. O.T. (14/8. lawful
also green tea at 12/ ÷ dollar Jan 16. Cheaper, the trader says, than Bohea, not equaling 1/3d the quantity used of bohea. Bohea was then 48/. lb O.T. (or 6/4 1/5 lawful.

1765. M. 4. 206 Late in year best Hyson 10 £. O.T. the other at 110/ as before. Bohea Tea 40/. D. O.T. (5/4 cm) wholesale. 1 dollar at this Bohea was much more used than the other: and in advertisements came first, & was often alone, in the leading type

1767 M. 4. 207. Congo & Souchong Teas adv in N York & these kinds already named. — Bohea Tea in N.Y. in Price current 5/8. N.Y. currency. Jan. 1767. In December 1767 it was only 4/6. N.Y. Currency.

Bohea Tea in Phila. 5/9. Dec 1770. Pa Cur.

1770 M. 4. 210. Bohea Tea adv in Boston at 30/. O.T. (4/ l.c.

1769 M. 4. 211. "Hyson, Souchong & Bohea Tea" (not a common arrangement
" " " "Bohea, Hyson & common green tea" (common arrangement.

1768. Inhabitants of many town. Determine to use no more tea, or most of the inhabitants. In fall of 1768 all Cambridge students but 4 made such an agreement. 1500 families in Boston, also.

M. 18. 90 &c. Proceedings about Tea at Boston & elsewhere 1773, 1774. &c.

Page 80. Dodsley's account of the Tea drinking about 1735
"Green or Cohea" was then used.

Prices of Tea in New York Sept 16. 1857.
after disturbances in China, & rise in prices

Green. Gunpowder & Imperial 33 to 47c. Hyson, Young Hyson, &c 52 to 55.
Common 60 to 80.
Hyson. 40 to 50c. Common 53 to 70
Young Hyson. 43 to 46. Common 53 to 65
Hyson Skin & Twankay, Common, 12 to 15c. Fine 32 to 36. Extra 38 to 45.
Black — Souchong 35. 38. 40. 44. 45. Oolong 48. 50. 52 to 55. 56.
Powchong 56 to 70.
Assam, common 30 lb — Orange Pekoe - - - - - -

See illeg. 18. 90

140 Baptism of Infants. [Cont from M. 15. 65

Congregationalists often complain of the neglect of this ordinance among their church members. The Gen. Association of 1854 appointed a Committee on the subject, Dr. Adams of Boston, Chairman. Dr. A. presented a report at the Gen. Association at Northampton June 1855, drawn up by himself. To promote the practice, he would present the subject in a spiritual manner, and avoid the killing influence of the mere letter of ordinances which lead to an unmeaning observance or to contempt of the letter. There should be less instruction in an argumentative way, less historical presentation of the subject, less attempt to enforce the practice by appeals to the Old Testament economy. - We should insist, with the parent, on the infinite privilege & duty of consecrating the child to God. "Infant baptism is designed of God, and is acceptable to him only as an expression and a means of spiritual benefits & spiritual views and feelings in parents towards their offspring." "To hold forth baptism as a duty, arguing from circumcision and the identity of the church in all ages, and from household baptisms in the New Testament that we ought to practice it, is seldom successful & does very little spiritual good, even where it succeeds". - We never had occasion to preach on the duty of funeral rites to the dead; the feelings recoil from the thought of unceremonious sepulture.

Some debate followed on the report. It was contended by some that "if we as pastors, will give attention to the simple subject of parental privilege & obligation, suggested by the simple promise "I will be a God to thee & to thy seed" and labor most with the affections of parents in commending this promise, we shall effect that which gives to infant baptism all its value".

Some thought the report was deficient, & the subject was committed to a new committee.

N.Y. Independent, June 5. 1855.

p. 145. Baptisms were almost always on Sunday in Early days of New England; and commonly on the next Sabbath after birth; not always so soon, especially when the parent lived some miles from place of worship. The mother seldom attended the baptism of her child.

N.H. 147 Water for baptism, before churches were warmed, was sometimes frozen over before the ordinance was performed, especially in Autumn. Required some thawing to break it sometimes.

Rev. Samuel Phillips of Andover, South Parish, 1711 to 1771, was a warm advocate of the halfway covenant, & was so successful that in 1727, it is stated that every native of the parish had been baptised.

Cor. by N.Y. Evangelist. 1855

He had a great objection to nicknames & nursenames & when a man presented his child for baptism & wished it named Nelly, he refused, and said "this child's name is Eleanor. I baptise, &c." The father, indignant turned round to the congregation, held the child up in his arms, & said with a distinct voice, "this child's name is Nelly!" & then went to his seat.

Ibid.

Baptism of Infants

Misc. 3. 257. Cotton Mather's account of the early
M 3. 259. Baptists in New England.

Misc. 4. 9. Rev. Mr Mather of Dorchester baptised 2 daughters of Robert Spurr, one married & the other grown unto years, on the faith of the parent, 1665. They are called "near adult" (probably not 21.) Most of the Church were willing - some dissatisfied. Mr Mather thought it his duty to baptise them (apparently with younger children

Time of Baptism

Most Christian nations have followed the Jews, baptizing & giving a name on the 8th day after the birth, I doubt if [illegible] Except our English ancestors, who till of late, baptized & gave the name on the birth day. [Was this so?]

Chambers Cyclopedia

Greek Baptism.

Mr Constantine, a Greek student at Amherst College, from near Athens, says the Greeks baptise by immersion and baptise children naked. They put them in water up to the neck & then with their hand pour water over the head & face. I presuppose they would baptise adults naked, but as they seldom if ever make a proselyte, they have no occasion to baptise adults; at least he has known of none, 1856. Oct 2.

1774 Baptists in trouble at Warwick, Ashfield, &c. See Evening Post of March 14. 1774 & papers preceding that. A writer in Evening Post asserts that some of Baptists in Ashfield had been convicted of counterfeiting. The Baptists had a defender in another paper, and also in this. Sharp contest & hard saying. A Baptist says 18 of his brethren in Warwick, for refusing to pay a tax to the Pedobaptist ministry, were seized the last week in February, carried about 40 miles and thrust into Northampton jail. They remained in prison the latter part of March. He mentions "the relief that his majesty granted to the Baptists of Ashfield" — & says the few persons in Ashfield convicted of counterfeiting, chiefly went to the Pedobaptist meetings. (He seems to admit that some were Baptists.) He says the Congregationalists have no right to tax the Baptists.

1774 May. He refers to the "crime of two or three" Baptists, admits so many as criminals.

Herbert believed in Baptismal Regeneration. He speaks of one II. p. 1. "whom God in baptism washed with his own blood."

Harvey in Herbert II. 306. speaks of the stone font in the Church, the water of which "from sin and uncleanness washeth clear." Yet he says:-

"Regeneration is all in all; washing or sprinkling but the sign, the seal or instrument thereof.

Compulsory Baptism.

In Denmark, compulsory baptism was established by a royal decree, May 30. 1828; & a decree June 4 made the hereditary rights of children dependent upon their being baptized within the prescribed time. Public opinion has long demanded its repeal, and recently (latter part of 1856 or former part of 1857, it was repealed, clergy & laymen uniting in favor of its repeal. N.Y. Independent.

In Sweden, intolerance continues 1857. Clergy worse than the nobles.

[Cont'd on 19. 329.

142

m. 2. 210. cf Titles in New England. Con. g. 255. 372. M. 11. 59.
in Old England. M. 11. 58. 59. Con. g. 334. 227.
m. 2. 147. 194. 215. 294.
see M. 18. 122.

Hoyle Reg Rev John Lothrop in his records of the church members,
IX. 279 baptisms and burials at Scituate 1634 to 1639. used
Mr. before a very few names; Goodman before many; Goody
before several women and Goodwife before some.; (Mistress or
Messresse) before a few at Barnstable 1643 and 44

Brother was often used before the name of a church member.
and Sister before some females, who were church members.

"maids child" he uses for female child, generally.
"Maister" is once or twice used instead of Mr.

many names have no appellation or title prefixed.
male & female. These have Christian & surname, but those
with a title have only the surname.
after he removed to Barnstable, he used few or no titles or
appellations, except Mr. and the wife Mrs. He con-
tinued to record "man child" and "maid child"

Frothingham Charlestown had 72 heads of families in 1636
p. 85 Of these 14 had the title of Mr. & one widow had Mrs.
Only one, Increase Nowell, was an Esq.

Lloyd In 1658, of 185 men who had land, only 7 had title of Mr.
p. 152. and two or three of these were dead. Of the living were
2 ministers, Richard Russell, & Nicholas Davison.
There was two Captains, one Lieut. one deacon or
One Elder, one Sergeant. — Of the 11 widows, were Mrs.
viz, Mrs. Nowell, Mrs. Sedgwick, Mrs. Kenistborne, Mrs. Traske
Mrs Ceytmore house; and 9 widows had no title.
Mr. was more respectable than Hon. is now.

(Rev. John Norton of Boston, in his will, 1661 (Hist. R. Oct. 1857.
p. 344
calls his wife "Mistris Mary Norton".

M. 18. 122. Titles in England. 1733.

London Magazine for 1733, in notices of Marriages &c
has "Miss" before all single women, though daughters of
Lords. The noble young ladies, some of them are "Hon. Miss"
such an one; and some are "Lady" such an one, being dau-
ghters of an Earl, &c. Most are Miss. Daughters of Knights are Miss.
In deaths, "Miss" is used before single females; "Mrs." before a
Many single ladies, more advanced. "Lady" before the wives
of Knights & nobles, & widows of such. Perhaps some lower ones
In births, the mother is the "Lady" of a Lord, or Baronet
A birth of a child whose father is below a Knight, is (or knight) seldom
if ever published. There are instances of an Esq. who is M.P.
having his wife called Lady, in account of the birth
The expression is commonly "safely delivered" of a son or dau.
"Brought to bed" is rarely used.
To whom was "Lady" prefixed below, the wife of a Knight in 1733?
I cannot tell.

It is written in the Weekly Miscellany, Dec. 1733. London,
says — "The young women, or the young Ladies as they are now
to be called, will be" &c. It supposes by this that the term Lady
had been considerably extended, in 1733.
"Young Lady" and "Ladies" seem to be often used in regard
to respectable females, who seem not to belong to nobility nor
to knights. 1733.
"Mrs. before the great rebellion was never used for matrons;
it stood for mistress, as sweet Ann Page". Savage, in Hist. R. Dec. 1857.
cent. in M 18. 122

Birds. Cont. from page 155.

English names given to American birds.

Anne Dudley, wife of Gov. Bradstreet, a poetess, says:—
"The sweet tongued Philomel perched o'er my head,
And chants forth a most melodious strain;"
Here she calls one of our birds a nightingale. What bird was it probably? It was perched on a stately elm.

Mass. Hist. Coll. 4 S. p. 96. 1731 "An American poet among our birds, has the "chattering pye". What bird does he mean?" He says also "the Lark salutes the morn" referring to the American lark, which he & others suppose to be the same as the English lark. Not so.

Old Whetsaw or Screech Owl.

N. E. Farmer says this bird is the Strix Acadica or Screech owl. Capt. Jon. Carver said it made a noise like the filing of a saw, but was scarcely ever seen. It was in several editions of Morse's Geography, and he & Carver called it whetsaw. Gosse in his "Canadian Naturalist" 1840, tho' not a grosbeak — says its voice is heard after sunset, & is like the "measured tinkle of a cow bell or regular strokes upon a piece of iron quickly repeated but is usually thought to make a noise like the whetting of a saw." Heard at night fall. Nuttall had heard the note but never saw the bird. Its notes proceed from the most sombre & gloomy recesses of the forest. Audubon discovered that the screech owl or Acadian owl was identical with the whetsaw. The whetsaw noise comes from the male. The female with her brood makes a noise like a subpressed moan or feeble whistle.
N. E. Farmer July 1857. S. P. F. Danvers.

Peabody notices this owl says its note resembles the filing of a saw — is heard by visitors to White Mountains. Resembles dull sound of a whistle. Peabody says the Red Owl, Strix Asio. is called little Screech owl in Massachusetts — makes a screeching noise. The Great Horned Owl makes loud & strange noises. The Barred Owl also makes strange & discordant noises.
Peabody Birds of Massachusetts.

"The Bobolink is the great singing bird of America and its eloquent notes are not surpassed by any other bird." The writer says the bobolink arrives in E. Jaffrey, N.H. on the 15th of May, seldom deviating 24 hours, be the weather what it may. During a residence of near 3 years in Ohio, he never once heard a bobolink. L. D. Pierce. E. Jaffrey, 1857. N.E.F.

M 2. The Swallow Submersion.

There are believers in this brumal torpidity of the swallows. At Thursday. S. P. Fowler of Danvers Port in N.E. Farmer Sept. 1857 endeavors to disprove what is alleged against this drink or torpidity of the swallows — to refute the arguments used on that side. He concedes that most of them migrate but believes that some, perhaps the weak ones, become torpid & insensible. "There is, he says, no fact more credibly established in natural history than the torpidity & winter retreat of swallows." He admits that Bartram & Wilson ridiculed the idea of torpidity & that Nuttall had doubts; Audubon, he says, had not made up his mind on the subject in 1832; his latest belief is not known. More names can be introduced in favor of the torpidity than against it.

[Cont. in Misc. 19. 222.

Sundays in the year.

m. 2. 299. or the first in each month. L. means Leap year.
C & M. 1. 42.

	Jan.	Feb.	March.	April.	May.	June.	July.	Aug.	Sept.	Oct.	Nov.	Dec.
1634	5.	2.	2.	6.	4.	1.	6.	3.	7.	5.	2.	7.
1635	4.	1.	1.	5.	3.	7.	5.	2.	6.	4.	1.	6.
L. 1636.	3.	7.	6.	3.	1.	5.	3.	7.	4	2.	6.	4.
1637.	1	5.	5.	2	7.	4.	2.	6.	3.	1.	5.	3
1638.	7.	4.	4.	1.	6.	3.	1.	5.	2.	7.	4.	2
1639.	6	3.	3.	7.	5.	2.	7.	4.	1.	6.	3.	1.
L 1640.	5	2.	1.	5.	3.	7.	5	2.	6.	4.	1.	6
1641.	3.	7.	7.	4.	2	6.	4.	1.	5.	3.	7	5.
1642.	2	6	6	3.	1.	5	3.	7.	4	2.	6.	4.
1643	1-	5.	5.	2.	7.	4.	2.	6.	3.	1.	5.	3.
L 1644.	7	4.	3.	7.	5	2.	7.	4.	1.	6	3	1
1645.	5.	2.	2.	6.	4.	1.	6	3	7	5.	2,	7
1646.	4	1.	1.	5.	3.	7.	5.	2.	6.	4	1.	6
1647	3	7.	7.	4.	2.	6	4.	1.	5	3	7.	5
1648.	2	6.	5	2.	7	4.	2.	6.	3.	1.	5.	3
1649.	7.	4	4	1.	6.	3	1	5.	2.	7.	4.	2
1650.	6.	3.	3.	7.	5.	2.	7.	4.	1.	6.	3.	1.
1651	5.	2 -	2.	6.	4	1.	6	3.	7.	5.	2.	7
L. 1652	4.	1.	7	4.	2	6	4	1	5	3.	7.	5
1653.	2.	6.	6.	3.	1.	5.	3.	7.	4.	2.	6.	4.

1654.	1.	5.	5.	2	7	4.	2.	6.	3	1.	5.	3
1655	7.	4.	4.	1.	6.	3	1	5.	2.	7.	4.	2
1656	6	3.	2.	6.	4.	1.	6.	3.	7	5.	2.	7
1657	4.	1.	1.	5	3.	7.	5.	2.	6.	4.	1.	6
1658	3	7.	7.	4	2	6.	4	1	5	3	7.	5
1659	2	6.	6.	3.	1	5.	3	7.	4	2	6.	4
L 1660	1.	5.	4.	1.	6.	3.	1.	5	2	7.	4.	2
1661	6.	3.	3	7.	5	2	7.	4.	1	6	3.	1
1662	5	2.	2.	6.	4	1.	6.	3.	7.	5.	2	7
1663	4	1	1	5	3.	7.	5	2.	6.	4	1.	6
L 1664	3	7.	6	3	1.	5.	3	7	4.	2.	6.	4
1665.	1.	5.	5	2	7.	4	2.	6.	3.	1.	5.	3
1666	7	4	4	1.	6	3.	1.	5.	2.	7.	4.	2
1667	6.	3	3	7.	5	2	7.	4.	1.	6.	3.	
1668	5	2.	1.	5	3.	7.	5.	2.	6.	4	1.	6
1669	3	7.	7.	4	2.	6.	4.	1.	5	3.	7.	5
1670	2	6.	6	3	1.	5.	3.	7.	4.	2.	6.	4
1671	1.	5.	5	2.	7.	4.	2.	6.	3.	1.	5.	3
1672	7	4	3	7.	5	2.	7.	4.	1.	6.	3.	1
1673	5	2	2	6.	4.	1.	6.	3.	7	5.	2.	7
1674	4.	1.	1	5.	3.	7.	5.	2.	6.	4.	1.	6
1675	3	7.	7.	4.	2.	6.	4.	1.	5	3.	7.	5.
1676	2.	6.	5.	2	7	4.	2.	6.	3.	1.	5.	3
1677	7.	4.	4.	1.	6.	3	1	5.	2.	7.	4.	2
1678	6.	3.	3.	7.	5.	2.	7.	4	1.	6.	3.	1
1679	5	2.	2.	6.	4	1.	6.	3	7.	5.	2.	7
1680	4.	1.	7	4.	2.	6.	4.	1.	5.	3.	7.	5
1681	3.	6.	6	3.	1.	5	3.	7.	4	2	6.	4
1682	1.	5.	5	2.	7	4	2.	6.	3.	1.	5.	3

Sundays in the year, or the first in each month in former days.

The table on the opposite page is made out from 1653.
Rev. John Lothrops record of Baptisms, & admissions to the Church in Scituate & Barnstable. See p. 142
p. 140. Almost all the baptisms were on the Sabbath and probably all the admissions to the church — There are a few errors in dates, I think, owing to transcribers, perhaps Mr. Lothrop sometimes made a mistake. These are rare. [Springfield early baptisms were nearly all on Sunday.

Years taken from Winthrops, before Lothrop began
First Sundays in each month

	Jan.	Feb.	March.	April.	May.	June.	July.	Aug.	Sept.	Oct.	Nov.	Dec.
1630.	3	7	7.	4.	2.	6	4.	1.	5.	3.	7.	5
1631.	2.	6.	6.	3.	1.	5.	3.	7.	4.	2.	6.	4
L. 1632.	1.	5	4.	1.	6.	3.	1.	5.	2.	7.	4.	2
1633.	6.	3.	3.	7.	5.	2.	7.	4.	1.	6.	3.	1.

M. 15. p. 368 / M 19 p. 183 Mr Lothrop records marriages as performed by magistrates; and others; most took place on Wednesday and Thursday, but some on Tuesday & Friday, & a very few on Monday and Saturday. [At Springfield in early days, most marriages on Tuesday, Wednesday & Thursday — Thursday most frequent. Some on Monday & Friday, and a rare one, Saturday.

M. 15. 260 Governor Winthrops manner of dating.

It appears from his History that he began the year and dated as in England, in 1630. 1631. 32. &c &c — He began the year March 25, and named the months January, February, &c.

He first began to number the months in January 1634. (1635 as we now date.) That was 11th month; February was 12th Month, and March was first month of the year 1635 beginning March 25; April was 2 month May 3d month, June 4th Month, &c. but there were some exceptions, September & November being not numbered, but named. December was 10ber.
1636. Jan. & Feb were 11th & 12th mos of 1635, March 1st mo of 1636. and 1636 began March 25; April was 2d mo. September was 7ber October 8ber &c. All were numbered — 1637 went on as 1636. He continued to number the months without naming them in his dates, as long as he lived, & seldom added ber to the number of the 4 months ending in ber. He began the year in March, & called March the first month yet his year is not changed, as far as I can judge from the figures on the top of the pages, until March 25. But did he make March the first month, & yet begin the year March 25? This is Mr Savage's opinion.

Josselyn. Chronology 2. 251. Has several dates of month & week — he is correct except in one or two instances.

Sundays in the Year, or the first in each month.

From Marshall's Diary. Mass. 3. 365. + News Letters & other papers

	Jan.	Feb.	March.	April.	May.	June.	July.	Aug.	Sept.	Oct.	Nov.	Dec.
1697	3.	7.	7.	4.	2.	6.	4.	1.	5.	3.	7.	5.
1698.	2.	6.	6.	3.	1.	5.	3.	7.	4.	2.	6.	4.
1699.	1.	5.	5.	2.	7.	4.	2.	6.	3.	1.	5.	3.
L 1700.	7.	4.	3.	7.	5.	2.	7.	4.	1.	6.	3.	1.
1701.	5.	2.	2.	6.	4.	1.	6.	3.	7.	5.	2.	7.
1702.	4.	1.	1.	5.	3.	7.	5.	2.	6.	4.	1.	6.
1703.	3.	7.	7.	4.	2.	6.	4.	1.	5.	3.	7.	5.
L 1704.	2.	6.	5.	2.	7.	4.	2.	6.	3.	1.	5.	3.
1705.	7.	4.	4.	1.	6.	3.	1.	5.	2.	7.	4.	2.
1706.	6.	3.	3.	7.	5.	2.	7.	4.	1.	6.	3.	1.
1707.	5.	2.	2.	6.	4.	1.	6.	3.	7.	5.	2.	7.
L 1708.	4.	1.	7.	4.	2.	6.	1.	1.	5.	3.	7.	5.
1709.	2.	6.	6.	3.	1.	5.	3.	7.	4.	2.	6.	4.
1710.	1.	5.	5.	2.	7.	4.	2.	6.	3.	1.	5.	3.
1711.	7.	4.	4.	1.	6.	3.	1.	5.	2.	7.	4.	2.
L 1712.	6.	3.	2.	6.	4.	1.	6.	3.	7.	5.	2.	7.
1713.	4.	1.	1.	5.	3.	7.	5.	2.	6.	4.	1.	6.
1714.	3.	7.	7.	4.	2.	6.	4.	1.	5.	3.	7.	5.
1715.	2.	6.	6.	3.	1.	5.	3.	7.	4.	2.	6.	4.
L 1716.	1.	5.	4.	1.	6.	3.	1.	5.	2.	7.	4.	2.
1717.	6.	3.	3.	7.	5.	2.	7.	4.	1.	6.	3.	1.
1718.	5.	2.	2.	6.	4.	1.	6.	3.	7.	5.	2.	7.
1719.	4.	1.	1.	5.	3.	7.	5.	2.	6.	4.	1.	6.
L 1720.	3.	7.	6.	3.	1.	5.	3.	7.	4.	2.	6.	4.
1721.	1.	5.	5.	2.	7.	4.	2.	6.	3.	1.	5.	3.
1722.	7.	4.	4.	1.	6.	3.	1.	5.	2.	7.	4.	2.
1723.	6.	3.	3.	7.	5.	2.	7.	4.	1.	6.	3.	1.
L 1724.	5.	2.	1.	5.	3.	7.	5.	2.	6.	4.	1.	6.
1725.	3.	7.	7.	4.	2.	6.	4.	1.	5.	3.	7.	5.
1726.	2.	6.	6.	3.	1.	5.	3.	7.	4.	2.	6.	4.
1727.	1.	5.	5.	2.	7.	4.	2.	6.	3.	1.	5.	3.
L 1728.	7.	4.	3.	7.	5.	2.	7.	4.	1.	6.	3.	1.
1729.	5.	2.	2.	6.	4.	1.	6.	3.	7.	5.	2.	7.
1730.	4.	1.	1.	5.	3.	7.	5.	2.	6.	4.	1.	6.
1731.	3.	7.	7.	4.	2.	6.	4.	1.	5.	3.	7.	5.
L 1732.	2.	6.	5.	2.	7.	4.	2.	6.	3.	1.	5.	3.
1733.	7.	4.	4.	1.	6.	3.	1.	5.	2.	7.	4.	2.
1734.	6.	3.	3.	7.	5.	2.	7.	4.	1.	6.	3.	1.
1735.	5.	2.	2.	6.	4.	1.	6.	3.	7.	5.	2.	7.
L 1736.	4.	1.	7.	4.	2.	6.	4.	1.	5.	3.	7.	5.
1737.	2.	6.	6.	3.	1.	5.	3.	7.	4.	2.	6.	4.
1738.	1.	5.	5.	2.	7.	4.	2.	6.	3.	1.	5.	3.
1739.	7.	4.	4.	1.	6.	3.	1.	5.	2.	7.	4.	2.
L 1740.	6.	3.	2.	6.	4.	1.	6.	3.	7.	5.	2.	7.
1741.	4.	1.	1.	5.	3.	7.	5.	2.	6.	4.	1.	6.
1742.	3.	7.	7.	4.	2.	6.	4.	1.	5.	3.	7.	5.
1743.	2.	6.	6.	3.	1.	5.	3.	7.	4.	2.	6.	4.
L 1744.	1.	5.	4.	1.	6.	3.	1.	5.	2.	7.	4.	2.

L. Jona. Judd's Diary gives all the Sabbaths & other days from 1743.

Sundays in the year.

Continued from 146th page.

	Jan.	Feb.	Mar.	April.	May.	June.	July.	Aug.	Sept.	Oct.	Nov.	Dec.
1683	7.	4.	4.	1.	6.	3.	1.	5.	2.	7.	4.	2.
L 1684	6.	3.	2.	6.	4.	1.	6.	3.	7.	5.	2.	7.
1685	4.	1.	1.	5.	3.	7.	5.	2.	6.	4.	1.	6.
1686	3.	7.	7.	4.	2.	6.	4.	1.	5.	3.	7.	5.
1687	2.	6.	6.	3.	1.	5.	3.	7.	4.	2.		
L 1688	1.	5.	4.	1.	6.	3.	1.	5.	2.	7.	4.	2.
1689	6.	3.	3.	7.	5.	2.	7.	4.	1.	6.	3.	1.
1690	5.	2.	2.	6.	4.	1.	6.	3	7.	5.	2.	7.
1691	4.	1.	1.	5.	3.	7.	5.	2.	6.	4.	1.	6.
L 1692	3.	7.	6.	3.	1.	5.	3.	7.	4.	2.	6.	4.
1693	1.	5.	5.	2.	7.	4.	2.	6.	3.	1.	5.	3.
1694	7.	4.	4.	1.	6.	3.	1.	5.	2.	7.	4.	2.
1695	6.	3.	3.	7.	5.	2.	7.	4.	1.	6.	3.	1.
L 1696	5.	2.	1.	5.	3.	7.	5.	2.	6.	4.	1.	6.
1697	3.	7.	7.	4.	2.	6.	4.	1.	5.	3.	7.	5.

1700 was leap year under Old Style, but not under New, and this made the difference between the two Styles 11 days, instead of 10 days as it had been before 1700.

Law & Lawyers. [Cont. from M. 12. 426.

M. 2. 292 c. 294 a. 6. M. 8/361.

Address of David D. Field to the graduating class of the Law School at Albany. Mem'd 23 1855.

The profession has failed as a body to fulfill the whole of that high trust that is reposed in it. Its condition is not such at the present time as it should be, though its opportunity for usefulness were never greater. It comprises nearly all the officers in the land, & it possesses a large proportion of the talent and learning among us; it is foremost in political assemblies, exclusive in court, of justice, and controlling in halls of legislation, & performing nearly all the functions of magistracy. Yet its standard of learning is too low, its views of duty too narrow, its aims too humble its voice too weak — Where law governs, the lawyer flourishes. In proportion to the freedom of a state is the strength of the bar. In continental Europe in all modern periods the military profession has taken rank & precedence, and even in England where the bar is so strong, the aristocracy and army have overshadowed it in popular estimation.

Professional Ethics in this country are too low, the opinion being common that one's duty to his client swallows up all other duties. Yet duty to his client is his first duty, but there is a duty to the adverse party, witness & court, and to the state.

Professional Manners, or courtesy to the judge, are relaxed & there is sometimes indecorum and disorder & levity in the intercourse between bench & bar. & unruly courts cannot command respect.

Professional or Legal Education is deplorably deficient, & the community & ourselves are losers by it. The Courts are annoyed & misled, litigation is fostered, & the community is distracted by undisciplined and ignorant lawyers, or those bearing the name, who crowd the avenues to the tribunals.

Justice is only attainable through lawyers as a general rule; there are some exceptions.

The most useless & hurtful of professional men is an undisciplined, half-educated lawyer, the transcriber of legal formulas, the promoter of neighboring litigations, the unsafe guide, the hopeless brood. [He intimates, that very many are of this description.

[See remarks on Common Law, and on the Laws of New York on page 150.

Law of Real Property.

The law of real property [in N.Y.] is the most complicated the most artificial and the least suitable to our present condition of all parts of our law. It reaches into the middle ages. In the Roman laws real property was treated nearly as personal property, & with as much simplicity. But the northern invaders had a very different system — the law of feuds. This was somewhat softened before the revolution in N.Y. but was & still the most arbitrary and unreasonable scheme of real property that was ever invented, & many of its subtleties still cling to it, yet there is nothing in the nature of real property which should make its laws especially difficult & curious. The Code Napoleon & some other codes of Europe are as simple as to real as to personal property

Laws of Real Property.

An acre of land of 100 dollars value is transferred by an elaborate document, full of quaint and sounding phrases, carefully set in order by a lawyer, after a cautious examination of the title; while stock of 100,000 dollars is transferred from one person to another by the simplest of documents, as soon as a few words can be written. A reform is much needed. There is really no cause for the distinctions between the law of real and the law of personal property; as is proved by the civil laws, the French code, & other codes.

Language of legal Documents.

This language is susceptible of an immense improvement. Uncouth phraseology, repetition and redundance are useless & distasteful. The verbosity, the barbarous Latin and Norman French, should give way to the simplicity of English.

Codes. The great Reform desired by Mr. Field is the establishment of "a written & and systematic code of the whole body of the laws of the State." He would codify every branch of the law, viz. 5 codes, viz. 1. Political Code; 2 Codes civil procedure or remedies in civil cases; 3 Codes criminal procedure or remedies in criminal cases; 4 Code of private rights and obligations; 5 Codes crimes & punishments. The first three are prepared. The two last remain to be prepared and the last is on the point of being established in England.

The bar & bench are both prejudiced against these changes. But these prejudices may pass away. The instincts of republicanism are in favor of a code, as well as in favor of a written constitution. Yet it is curious that codes are still a problem. In monarchical & aristocratical governments it is not strange that a class should arrogate to itself the knowledge and interpretation of the laws, but this pretense also in a republic, which is an anomaly.

The civil code is practicable, and expedient. Every existing rule of law is written in some book; the books are infinite in number and abound in contradictions & anomalies. To have a code is to have these rules collected, arranged, classified, the contradictions reconciled; the doubts settled; the bad laws eliminated; and the result written in one book for the guidance and instruction of all. — The codes of Justinian, the Code Napoleon, and the codes of other European nations who have followed the steps of France, show the benefits of a code, over the encumbrous, obscure & overloaded jurisprudence. "The age is ripe for a code of our whole American law." and the Chancellor of England talks about "a code Victoria, that shall put us on the same footing that a neighboring nation has attained by its great code!"

"Blackstone, like almost all lawyers, leans to the side of prerogative; nor is there much more enlargement in his principles of liberty."

Cont. from MS. 19. 350.

M. 2. 246

From D. D. Fields Address to Law School at Albany.

Our law [of New York] is mainly derived from the common law of England, but so mixed & blended with other rules & usages as to be no system at all. The Constitution of N.Y. declares such common & statute law as did form the law of N.Y. April 19. 1775. to be & continue the law of the state till altered by legislature.

The common law, properly so called, is the customary law of England as it was before the coronation of Richard I. 1189. But as these usages would not be tolerable in a civilized state, the courts have been obliged to hold that such acts of Parliament in amendment of the common law, as were passed before the emigration of our ancestors, and are applicable to our situation, are to be considered a part of the common law. Such was the common law of N.Y. in April 1775 opened to. Who knows what were the customs of England before 1189, and who know or can guess which English statutes are applicable to our situations?

At the accession of Richard I. the kingdom was parcelled out into great fiefs, the majority of the population were villains or serfs, trade was almost unknown, and violence reigned throughout. The feudal system with all its oppressions was in full vigor; the laws of the forest were barbarous, and disputed questions were tried by ordeal or battle.

This common law added to English statutes, composed a strange mass of usages & statutes, derived from traditions of discordant races, from enactments of tyrannical kings, and struggling parliaments, and from bitter polemics by judges and chancellors from the civil or canon law. Such was the common law of N.Y. in 1775. Besides the English laws, the old Dutch customs and laws still affected property in the old Dutch settlements. Colonial legislation was engrafted upon English & Dutch stock. There were efforts to adapt the laws of aristocratic and kingly England to the wants of the settlers, but no attempt to frame a system conformable to the new country & people; the old laws of old nations, a strange compound of Saxon, Norman & Dutch customs & laws, were transported from one continent to the other, and feudal laws were imposed upon the virgin wilderness. An artificial system of procedure, conceived in the midnight of the dark ages, when chancellors were ecclesiastics & logic was taught by monks, & perfected in a time and where venal period with a view to the multiplication of offices & the increase of fees, was imposed upon the banks of the Hudson & Mohawk.

Colonial legislation was governed by the usages of England & Holland, and by statutes of England, & the revolution and colonial statutes & usages were administered according to monarchical forms & by officers the counterpart of those in England. The revolution made a great change in the official machinery, but at first made very little change in the laws. The substance of laws remained the same, but confusion was increased by change of forms, & the inconsistency between old & new became more apparent.

When the last Constitutional convention began its session our laws were as heterogeneous & complex as ever before existed among a civilized people. Decisions of courts had reference to English, Dutch, Scotch & French laws, the laws of Wisbuy & Oleron, Civil & ecclesiastical codes, the customs of republics and monarchies, colonial usages & statutes and legislative statutes of the State. The law was a vast irregular mass without symmetry or assimilation.

on spreading pages.

The Christian Spectator for 1836. has an article to prove that Christianity is a part of the common law of England, contrary to the opinion of Jefferson & others.

Chancellor Kent says — "The common law consists of a collection of principles, to be found in the opinions of sages, or deduced from universal [illegible] or ancient usage, and receiving progressively the sanction of the courts." Blackstone & Coke give similar definitions.

A given custom may not have been in existence from time immemorial, & yet juries will find it to be an usage; an usage for 20 years has been repeatedly decided to be sufficient for that purpose. And if contradicted need not go back further than 1189. — The old Common Laws is said to have been derived from the Britons, Saxons, Danes and Normans.

Sheep & Goats [Cont. from page 47

M. 3. pages 2 & 3 } Markham's account of Sheep & Goats.
m. 3. page 411 }

Shearing, he says, should be from June to August, and 3 days after Washing [About June 16, Heresbachius says. London p. 1002. fixes the shearing time from the beginning of June in S. part of England, to the latter end of June in North part.

m. 5. 156 Sheepshearing Feast in England in Shakspeare's time.

m. 3. 3 } Good Grasses for sheep, according to Markham, are
" 13. 411 } Millfoil, Claver, Selfheal, cinquefoil, broom, pimpernell, white henbane — or more correctly —
Grasses good for sheep, had much of these plants growing in them.

M. 3. 3 Bad Grasses for sheep, are Spearwort, pennywort, grass, he says

Bond's Waltham p. 996. } 1638. Waltham ordered that Goats should not be abroad without a keeper after March 10. If so found, to be driven to the pound, & 6d paid for each, & all damage to be paid

Dead Lambs.

Why are dead lambs in the winter early in Spring, hung on apple trees? One writer says it is done to keep them from hogs, which would devour live lambs if permitted to eat dead ones. The ground is too frozen to bury them.
Judge Buel, Am. Agriculturist 1857

1661/2 Jan 27. George Proctor of Dorchester, gave by will 24 sheep. [Were then not many sheep in towns about Boston?

Sheep in England.

H. St. French, in England July 1857, says "Sheep Husbandry is perhaps the leading feature in English Agriculture, without which the farmers say they should do nothing with their lands."

M. 18. 442 } Farmers in England, or some of them, endeavor to keep
and 443 } one sheep to the acre, besides all their crops. They are used to manure lands.

Sheep in Hampshire

Prince 302. Rev. John Williams Oct 1719. 21 Sheep at 9/ (5/ now) & Rev. Ch. Williams 2 25 & 6/
303. Col. Wm Pynchon 1741. 37 sheep & 8 lambs £31. 9. (about 16/ ea. or 5/. 1 lb
303. Josiah Dwight 1768, 18 Sheep 24/
310 Jos. Kellogg Hadley 11 sheep 10/. 1708
311 Peter Tilton 12 sheep at 6/8. 1696. Aaron Goodman 7 sheep & L. 4/ 1709
320 Edward Cook of A. 1748. 9 sheep at 36/. (about 4/6 a 5/. L. m
321. John Brown N. H. 19 sheep at 5/6. J money, sheep at 8/ 1783
25. E Hunt sheep 5/. & 6/. lawful, 1746 to 1751
67. do store sheep 1768. 4/10. — 1766. 5/.

Paris 221. Sheep 1690 to 1702, 6/ 9/. each "in pay". — (say 4/ to 6/. Lon.
221. do 1705 to 1712, 4/ to 6/. " in money.
217 do 1754 to 1790. 4 to 6/. some 3/6 & some 8/

Hadley 3. 15. Notices of sheep in Hadley.
Mass 5. 194. 195. 603 sheep own'd in Hadley 1771. & those who kept the most.
Mrs Allen (an p. 1869, born in Hadley 1793. says almost all in Hadley had sheep & made woolen cloth; but pasturing was difficult and they gave up sheep some years sooner than Northampton.
See Cloth-making Con. 10. 304.

Con. 7. 115. Sheep at 10/. Con. 7. 81. 28 sheep at 6/. 1695. and 63 sheep & lambs 31£
Con 7. 75 Sheep at 8/. 1694. — Con 7. 73. 109 sheep at 12/. 1693. Con. 7. 82. Sheep 10/
7. 119 1704 18 sheep at 10/ & 8 lambs 3/. marches on 7. 181. 34 sheep at 5/. 8
7. 179 Sheep at 10/. & lambs 5/. Co. Sheep 9/. ea 1703.
7. 112. 1690. Rem'ts 110 sheep £42. 7/7½ ea. Con 7. 96. 26 sheep 10£ C 7/9 each,

M.2.294. 2.2946. **Spring. May Day** (see page 52.

May! thou month of rosy beauty!
Month when pleasure is a duty;
Months of maids that milk the kine—
Bosoms rich, and breath divine;
Month of bees, and month of flowers!
Month of blossom-laded bowers;
Month of little hands with daisies,
Lovers' love, and poets' praises.

May was maid in old entimes
And is still in Scottish rhymes.

Leigh Hunt.

Spring Scenes in Wilson's "Blue Bird." (long ago)
Green meadows & brown furrowed fields appear.
Fishermen haul shad to the shore; cloud cleaving geese
are steering for the lake; the lone butterfly flits on the wing;
the maple flowered; the Blue bird, the herald of spring,
hails the season with his warblings.
The loud piping frogs make the marshes ring. Warm
glows the sunshine; blue wood land flowers begin to spring
& spicewood & sassafras bud together.
Housewives sow & plant & border the walks. Peach
and Apple blossoms appear.
Blue birds catch insects & have a sweet simple strain.
—have a sky-blue mantle and a red bosom.
"Still dear to the bosom, the Bluebird shall be".

May Day & May Poles
See Port Folio for May 1816. p. 392 & 396
See Analectic Magazine IV. p. 252. 1814

Late Spring in 1857.
In Northern Ohio, very little corn was planted May 21
owing to wet & cold weather (same as in New England)
and the "woods give no more indication of spring
than in January." Yet some fruit trees were in blossom
in Warren county. Peach trees began to blossom in Hamilton
Co. In Holmes Co. health. wet & cold. No corn planted May 14.
It was wet and cold in Ohio, in Indiana, &c. hurry
scurry & plenty short, down to latter part of May.
Prospect for fruit was good.
About New York, every thing was late down to
May 26, but the warm weather which began there
& here May 22, made a great change. Doubtless the
same change in Ohio. About New York, potatoes
and other things planted have rotted in the ground, owing
to dry and New Jersey. The N.Y. Tribune says a wet and
backward spring is usually followed by a good summer for
Indian corn.
In Michigan, May 18 no planting, no hay, cattle lived
in the woods; provisions high. That is, in parts of Michigan,
& 2 or 3 northern counties, people are left to starvation
by food sent from Detroit & other places.

Excursion of a Naturalist in the Spring.
These excursions are a scene of constant observation & remark,
the insect that crawls, the note of the bird, the plant that flowers
and the vernal leaf that peeps out, engage his attention. Every season
has its peculiar products & its pleasures from various causes, which
appeal one differently from another, according to temperament or disposition.
The verdant promises & excitements of Spring, & the more profuse luxuriance
of Summer do not make so deep an impression on some persons,
as the symbolic autumn, more silent & sober.
"Journal of a Naturalist" in Lond. Lit. Review. No 7. 8. p. 415

154. Mahomet & his followers

cll. 2. 994.6. and influences.

Evel. S.H. Cox in My Evangelist, July 1855, maintains with good arguments, that the False Prophet of the Apocalypse is not Mahomet, as is commonly supposed, but means the lying Papal Clergy. The false prophet is introduced as working miracles before the beast, &c. As a general thing, Mahomet never pretended to work miracles; he did not use that kind of machinery to propagate his imposture; his followers ascribed miracles to him, but he did not assume them. The beast and the dragon are co-leagues of the false prophet; the two former being to Rome & so must the latter. Mahomet did not worship the pope; he & the pope were antagonists.

Mahomet. (from the Freewill Baptist Quarterly, July 1855. The object of the writer is to show that Mahomet was not a mere impostor, as it has been the custom till recently to represent him. The fundamental plan of Mahomedanism (Islam) was the great radical truth which underlies all sound theology & makes religion an inner working power. That idea was the unity of God, coupled with or implying the conviction of his government over men. That had been the idea of the Arabean & Magian but they had lost it. That was the idea beneath the stratifications of Jewish ceremony & tradition; and which the Christians had sacrificed to their masses, metaphysics, and Madonnas. It is this strong consciousness of a present and ruling deity that constitutes the heart of all real spiritual existence. This was the power by which Mahomet was stirred; and the people felt the inspiration. Religious belief underlies both social and mental philosophy, and constitutes the heart of moral obligation. With Mahomet & his followers, abhorrence, and a hatred and an impatience of idolatry, naturally enough followed the reverence for the one God that God was one and everywhere; and it was soon easy to believe that God had commissioned them to extirpate idolatry & idolaters. Idolatry was the one great curse by the world; they thought it the high duty to hew all idols into fragments. As the work went on their zeal increased; the battle went for centuries. The surrounding nations were in a state of relative imbecility, & this weakened state was an indirect aid to the Mahometan crusade. Victory followed victory until the coming of the crescent was like the hand of fate. Multitudes of their opposers, having little faith in their own lifeless systems, became allies & mahometans. Providence was in that religious tempest. That mighty movement was something more than the work of ambitious impostor. The enthusiasm of the devotees cannot be explained by the promises of a heaven of sensual delights, nor can the triumphs be accounted for by pointing merely to the sword & the conquerors. That great Revolution teaches practical lessons of high import.

Birds (Continued from M. 15, p. 69.

London. L. Review, No. 78. 419. &c. "Journal of a Naturalist", reviewed. SL

The affection of birds for their young is strong, but of short duration. A hen having a young brood, will attack a dog, a sow, or other quadruped, ruffling her feathers, & running about with a cackling and loud croaking noise. A gander, attending a young brood, will attack the largest dog & is the terror of little boys and girls. Swallows will attack a hawk.

Small birds appear to have a certain note, which is a signal of danger, & seems to be comprehended by all. As soon as it is uttered, the whole flock, of various species, repeat as separation or alarm, and all scuttle into the bushes. The chaffinch, the wren, the swallow, each has a different note of alarm, but it seems to be understood by all the small birds.

He reckons the common number of caterpillars, grubs & other insects, which birds carry to their young, they brought an insect at intervals of less than 4 minutes, or 180 articles of food in 14 hours, in one instance. The Starling is said to travel 30 miles in a day to carry food & drink to its young about 140 times.

The Rook is not eater of grain. See M. 13. 6.
Cruelly to birds & reptiles. " M. 14. 217

The Stork is the only bird that assists its parents in old age. It has been an emblem of filial piety. Instances of relationship among other birds are evident. How long the offspring are able to provide for themselves. London L. Review No. 78. 419. Do they choose mates annually every year? Perhaps only refer to the relations of parents and offspring.

The Cuckoo according to John Heywood, 1587;
"At first koo-coo, koo-coo, &c. still can we no;
At last, kooke, kooke, kooke, six kookes to one koo."
Ridiculed. L. 2. Rev. p. 428

Salutation of Sparrows. Lon 2. R. No 78. p 428.

First Birds in the morning. Lon 2. R. No 78. p 428. "Journal of a Naturalist"

1 The Rook first salutes the opening morn.
It roosts high & sees the first rays of the sun,
2. The Robin, a restless bird, is the next, though it is the last that retires in the evening.
3 The Wren is next heard, rustling from its twiggy roost.
4 The Sparrow roosts in holes under the eaves of the nests & rises early, but is rather lazy. The sparrow, the house sparrow (fringilla domestica) seems to be the only bird in England that is a colonist, & to live only with man in this society & in his constant attendance. He is a [illegible] of cowardly, pragmatic & thievish habits.
5 The Blackbird, mostly in the tree at the very morning on oak & gradually the evening day.
6 The Cuckoo tells it's tale from some tall tree.
7 & 8 The lark is in the air and the quail twittering. Among so many birds, it is difficult to note distinctly. Through the medium voices of the morning. The country resounds chirp or a sweet lively twit is all we hear. The various are Rooks or silent.

M. 7. 47 Lyell "I heard no bird in deep forest in Penn." Says Audubon did not molest birds.

Destruction of Birds.

The Japanese would not suffer our Officers to kill Humbirds. The Japanese are more humane than our shooting gentry. Unless some thing is done & that speedily to prevent the destruction of birds, our insects & young birds will be exterminated, and then farewell to fruit growing.

Wm. Farmer June 15, 47

[Cont. p. 143.

Shingles [Continued from Mis. 9. 245, 330 Misc 12, 381.

Driven & shaved shingle will endure much longer than a sawed shingle — Sawed shingles may last 20 years, while split & shaved ones, well laid on, will last an age. [How long is age? 30 or 33 years? So says Rural New yorker, July 1855. He says a split post in a fence is much more durable than a sawed post.

M. 13. 57. The very first Inglis in New York in 17, 6. to account for fires, there says — "Our houses are all covered with cedar shingles," reserved "cedar" may have included pine shingles also. But maybe cedar alone was used there.

Misc. 17 & 33. 294 Shingles in Springfield in early days.

1647. First Shingles notice were 2½ feet long — & 3, 2 100 wet or 31/8 mfet
1654 Shingles at 3/6 per 100 — 3 feet shingles mentioned.
1654+60. Shingles for Pynchons house were only 18 inches long. Thickness at thick end one inch. To be well hewed. (All shingles called "hewed" — not shaved, sawing alone was called 1/ and 1/2 per 100). Pynchon paid for 18 inch good shingles 20/. per m — some a little less.
1655 3 feet shingles to be "an inch thick" (nothing said about ends) 5 foot shingles well hewed to be 3/ per 100 or 30 per m.
1662. "Good 3 feet shingles called 4/. per 100 or 40/. per m.
1663. 3 feet Shingles 4/. per C. Hewing shingles 1/6 per C. or 15/. per M.
1677. "Shaving shingles" is credited at 2/6 a day.
1678. Shingles 4 feet long for a barn, on back side & 2 feet on the other side.
1684. Shingles for Pynchons house were 20/. m. — probably 18 inch.
1678. "Good Cedar Shingles" are mentioned once. There was a cedar swamp in Springfield.

Shingles from Great Dismal Swamp.

The trees of greatest value are the Cypress, and the juniper which is the White Cedar of the north. From these two, immense quantities of shingles have been obtained. The cypress also affords ship timber, and the white cedar affords poles, called cedar rails, which are sent to New York & elsewhere. 24.000.000 shingles are heaped on the Dismal Swamp Canal in a year. Not all from the great Dismall swamp. Timber is becoming scarce.
Olmsted's Journey States. 1856

1773. White Pine Shingles are advertised in Boston 24 inches long. 4 wide, one thick
Shingles in Hadley & Mt H.
Hadley 3. In Enos Smiths accounts 1772 to 1775. Shingles were 12 Shillings per m. 1783 to 1786 price was still 12/.
Prices 40. J. Hawley paid, 1714. 4/ a load for bringing home "Shingle Bolts". They seem to have been split out and shaved at the house.
Prices 284. Shingles 1757 were 16/ m. Mr. Hawley.
117. 1772. Shingles 14/ m. Pt. 134. 1783. 12/.
Prices 149. 1781. Hemlock Shingles at 17/. m.

Shingles.

Heresbachius 1570 } Barnaby Googe 1577 } Shingles to cover houses [probably in Germany]
m. 13. 406 are made of Oak, beech, and such as bear maste, and such as yield rozin, as pine & pitch tree.
[Here are pine shingles in 18th century.

Shingles &c made by Eliot's Natick Indians

Eliot in a petition, dated 14th of 8th 1669, wishes the General Court to grant to the Natick Indians, 90 acres of cedar swamps, instead of 90 acres of meadow as proposed; "seeing there is no such meadow to be found, and of late the Indians have learned to make cedar shingles and clapboards, to which work they are fitter than many English, and many English choose to buy them of the Indians rather than make them for themselves."

History of Natick. (T. Bridgman) 2/14.

From Framingham } p. 158. 1667 } Charlestown agreed with S. Phipps to lay on the roof of the meeting house 15 or 16 Thousand Shingles. The selectmen to find boards & nails. Phipps to have for the shingles & laying them 22/ per m. & 20/ more extra. The width & length of shingles not given. The roof was first boarded.

Con 7. 111. 1698. 1300 Shingles, 3 feet long, in Windsor 30/. (new 2/4, 100.

Christianity. [Cont from p. 19.

"Christianity was not heralded by a king, but by one whom a king beheaded, & in the wilderness. Christianity was born in a manger & came into the world with a tyrants price on its head. Its disciples were taken from the people: its message was preached to the people; its miracles were wrought for the people; and the first proof of its moral force was that the people heard it gladly. Its first beatitude was for the poor in spirit; its first promise, a kingdom within you; its first denunciations against guilty scribes & in authority. It revealed at once the universal equality and brotherhood of the human race; and never failed to carry home to man the conviction, that he had his own personal faculties to exercise, his own personal responsibilities to meet, & his own personal life to live. It put itself directly and altogether upon the truth, and never refers to the past but to illustrate or confirm the truth. It had its conservatisms, but no conservatism of error. Its teaching was, Prove all things, hold fast that which is good. It consecrated the principle of free inquiry at the outset. It talked with men in the market places, in the highways and on the hill sides; asked questions and answered questions; denounced the blind that led the blind; uttered its heaviest woe against those who took away the key of Knowledge; set at nought the early traditions of the elders, and made no account of forms and formulas, which exalted the means above the end; proclaimed that it came not to bring peace on the earth, but division; took no note of majorities; loaded with reproaches spiritual wickedness in high places; and at no time, in no place and for no reason made terms with iniquity. It regarded man as man and gave no countenance to the sham respectabilities of life. It took meat with publicans & sinners. Its severest language was for the washed & washing Pharisees, and not for the "unwashed democracy". It treated with respect the instincts of the masses, their restless longings, their disposition to love the truth, and their ability to understand it. From the start to the end, it fared better with the masses than with the learned and the high in authority. It drew multitudes after it from the beginning, who heard it gladly & were astonished at its doctrine, while the scribes & pharisees laid in wait for it, & sought to catch something out of its mouth. The first plot against it was by the chief priests, & for the reason that the people were very attentive to hear it. Its hosannas came from the people; and the first attempt against it were baffled by the people". It was the chief priests and elders who persuaded the people against it; they who paid the money for its betrayal; they who sent the mob to arrest it; they who "persuaded the multitude that they should ask Barabbas and destroy Jesus;" they chiefly decided him on the cross; they [illegible] for a violation of the sepulchre at the very hour when the people "beholding the things which were done smote their breasts."

From a late oration before the University of Vermont — quoted in the "Una" for July 1855.

Christianity.

We can praise the true disciples of Christianity of every sect, but we may denounce the narrow minded doctrines which would circumscribe the limits of Christs kingdom to the boundaries established by fanatic vicism and intolerance. Address. 1855. Union College

Christianity.

Is a spiritual religion, a religion of every day life and practice; we all are or ought to be priests to ourselves. our houses & stores should become christian altars, and every place sacred, & every hour a sabbath. yet we ought not to undervalue the outward institutions of religion, its times & seasons, customs & usages those who most neglect the institutions of Christianity are not the best examples of its practical spirit. Those do not worship God most in nature who worship him nowhere else. Those who think least of the Sabbath & house of God are not [illegible] whose every day life & temper is the most truly christian. Christ gave body, shape & external organization to the religion he came to establish, spiritual & uniform as he was. My Christian Inquirer Sept 8. 1855

Spurious Christianity.

"It is a remarkable fact that the very spirit to which christianity is the most hostile, the passion for power, dominion, pomp and preeminence, struck its deepest roots in the Church. That trunk became the very strong-hold of the lusts & vices which Christianity most abhors. Accordingly, its history is one of the most gloomy & melancholy records of past times!". Credited to "Channing." (Dr. Spalding)

Christ.

1. Some say the great object of his mission was to be an example for us - to set before us a perfect model of excellence. There is much truth in this statement, but the independent thinker, this was not the great object of his mission.

2 Others say his great object was to teach us new truths. Yet he passed 30 years without teaching at all, apparently employed in helping his parents in their labors. The writer does not admit that he taught many new truths, but he spake as never man spake, & declared some new truths & enunciated old ones with divine authority & the presence of eternity on his soul." "Nothing can compare with his sermon on the mount in simplicity, purity, moral dignity & divinity."

3 His great object, this writer thinks, was to die for sinners, to make an atonement for the sins of mankind. Written in My Independent. 1855

Christ Preaching.

Every passage in the Sermon on the mount is a rebuke of some prevailing falsehood, some venerated sin. He was a preacher of practical religion, the regenerator of his age. His words of tender compassion were called forth by the wretched, by the ignorant & erring, by the despised & penitent. His words of indignation came warm from him by chanting formalists, wily hypocrites, hungry, unctious self righteous deceivers; & by the exclusives, the conventionalists, the worshippers of false traditions; & by the lurking Lawyers, the venal politicians & greedy traders. He did not denounce sinfulness without mentioning sins, did not enunciate principles without applying them, as some modern preachers do. He who would "preach Christ & him crucified," must preach Christ the reformer & sympathizer, the friend of the weak afflicted & wronged, the enemy of the proud, ambitious, violent & oppressive. It was [illegible] preaching that excited & healed that crucified him. Rev. O. B. Frothingham Sel. Sermons

Continued page 302

Congregationalism.

M. 2. 247.

Congregationalists are not a denomination in the sense in which Presbyterians are. They are not a numbered churches organized into one, as the Presbyterians are, observing the same forms of worship and the same rules of doing business. Congregational churches cannot be organized into one, without sacrificing the principle of their existence. Each Congregational Church in Massachusetts, in respect to its government and discipline, is entirely independent. The fellowship of such independent Churches, expressed through acts of intercommunion and occasional councils, does not constitute them into one organized church. The General Association of Massachusetts is in no sense a church; it is not even an ecclesiastical body. It is an association of ministers, not of churches, & it has over the churches, no power or jurisdiction whatsoever. The Conferences of the churches of Maine do not organize those churches into one. Neither in England nor U States are the Congregational churches organized into one; they no where delegate their powers of government and discipline to a permanent synod or a General Assembly.

Congregational Churches are those whose government and discipline are administered by the Congregation and all churches thus administered are of that denomination, or called by that name.

Ecclesiastical centralization is a stupendous fiction. Congregational churches are local; they are not "the church" more in the new Testament were local. Congregational churches are simply churches of the Lord Jesus Christ — nothing less, nothing more.

The primitive churches had no denominational name. They were simple associations of believers. They never dreamed of "our church". The government was vested in the congregations of believers. We challenge an instance to the contrary. Local, independent churches were established in the beginning. They had diversity in unity, but not organized uniformity. The lust of power and uniformity finally ended in the papacy.

All Congregationalists are Independents. Every standard author defines congregationalism thus; every duly worshipping assembly of Christian believers formally or informally covenanting with each other to walk together in obedience to Christ's rules and institutions, is a church full and complete, invested by a divine charter with all church power, and having no head or superior but Christ. — Or more exactly, Congregational, applied to a church, denotes its interior government by the concurrent action of the eldership & brotherhood, as distinguished from government by a rector, or a board of elders only. Independent, applied to the same church, denotes its exterior relations, as not being subject to external judicatures, classical, synodical, diocesan, national or papal. — Even the General Assembly of Connecticut is in the hands of Independents.

N.Y. Independent July 19 1855.

In the congregational system, a church, is the only ecclesiastical body, unless in a loose way, a council is so called. Laymen in ecclesiastical bodies are on the same level with clergymen. Laymen are introduced into Councils, but not into General Associations. The General Associations of New England are not ecclesiastical bodies at all: they do not represent the churches nor have they any sort of authority or jurisdiction over church affairs. They are only clerical bodies in which the Pastors and other ministers in connection with Congregational churches, meet by delegation to consult about their own affairs & duties. If lay delegates were introduced, the General Associations would be likely to claim authority over the churches. The churches have always been jealous of whatever might grow into a General Association or Consociation with authority over the churches. Ministers have been less jealous, and if the N.E. churches become weary of Independency and desire some synodical government, it is not likely the ministers will oppose their wishes.

An Editor of the N.Y. Independent July 19. 1855.

M. 2. 294 / M. 14. 402 Presbyterian tendencies in N.E. in early days. × opponents of Congregationalism

Hol. Reg. VIII. 326. Journal of Bradstreet } Bradstreet of N.L. says, 1667. "This year there was a synod called at Hartford, to discuss some points concerning baptism and church discipline, but nothing was concluded, the congregational party, which was the greatest, violently opposing the Presbyterian. There was this year and divers years foregoing, great contentions in diverse of the churches concerning these things."

H. 327. 1670. March 18. "My brother Benjamin Woodbridge was ordained minister of the Presbyterian party, as they are accounted, of Windsor"

H 327. 1670 (or 1669-70.) "This winter Hartford church divided, Mr Whiting & his party refusing to hold communion with Mr Haynes and his party, on account of some differences in point of church government; Mr Haynes & those with him being looked upon as Presbyterians. March 1670 about this time. Mr Whiting & his party, separated from the church, & he was re-ordained among them."

Con 4. 162 / 1670 / 4. 21. The care of leading men & some ministers in Con. to have a congregationalist at Windsor, "one according to Synod of 1648 and 1662." — Continued. [illegible] 1662, came together

Congregational Habit. — see Rev. Dr. Shipman May. 1859.

M. 18. 57 The old ministers of New England were mainly scholars, and they had firm, tough bodies; many were 6 feet high & of commanding mien. They wrestled with mind & the devil till 60 & 70. They died a thorough, speedy, lively and warm death. They in their discourses enthroned God & all but annihilated man. Many dealt in awful truth. They took a personal interest in preaching. They were not confined to one fashion of preaching, not to a chronology. Their prevailing mode was to work up their discourses. Some preached the most logical sermons; others took a medium course between the two models and still others some were [illegible] & imaginative. The rigid mainly were kind, affectionate, conscientious, & had much of the [illegible] quality. Their grave humor was quite similar to that of Lincoln. Many had a vein of the facetious. They punned freely on all topics. Were fond of [illegible] & many had a vein of poetry.

Cont. in M. 18. [illegible] p. 194

162 Extravagance & Luxury.

M. 2. 292. c. 294. 263

Sensible people seem to lose their senses when they become rich. And when they have obtained a princely mansion, with spacious, richly furnished rooms, they do not take as much comfort as they did in a plainer, smaller house. — When people become rich they think they must live in style, & they introduce useless luxuries, which only bring care & anxiety. The girls are reared in luxury with nothing to do, and the son is enervated by idleness & dissipation. Rich people have no more for charity or real pleasure than when poorer, because an extra style requires their extra means. — Such people often fail.

Luxury only enervates, & though all are ready to say that the medium between poverty & riches, is the maximum of happiness, few who have the means have the good sense to stop when they arrive there. If there is an acquisition of honor or of wealth, an expensive style of living must follow, there must be a display to correspond. Though not an item of comfort is to be found in the list of necessities which they have suddenly discovered they cannot do without. I learned that the exercise of hospitality is not reckoned by the rich among their sources of happiness. In a great house, with a retinue of servants, welcome are seldom so cordial as when humble compliance smiles. When wealth and luxury surround the social meal, & there is an array of dishes and courses, and pomp & ceremony, enjoyment is no part of the accompaniment; and the cottage home furnishes far more pleasant dinners & teas.

N.Y. Independent July 1855

M. 1. 4 Changes since Days of Washington's Presidency.

Political & sectarian distinctions raised impassable walls in those days, but are now nearly lost sight of in social intercourse Conversation goes over a wider range. Differences of Class are more marked now, & more unreasonable & absurd

M. 15. 23. Personal scandal, always the vice of fashionable circles, has probably increased, in recklessness & extent.

The most signal alteration in American society, is its universal tendency to luxury, extravagance and display. These bad features are partly the fruits of our political institutions, and partly imported from other countries. Our people have always had a singular propensity to

M. 15. 22 imitate those of other countries. — Fashionable Society is the same every where substantially — in New York, London, Paris, Brussels and Vienna, and a grand entertainment in either place, would be similar to one in any other of the places. The styles of dress and dancing are identical, the forms of courtesy are nearly the same, and the language varies but little.

N.A. Review & Providence Journal. 1853

"A widow in former days was praised because she put all her living into the treasury of the Lord. We knew a christian widow who, in the week gave 150 dollars for a fur tippet, & then put 10 cents into the plate for the poor on the very next Lords day"

Protestant Churchman Feb 1857

Extravagance & Luxury.

"What is to become of us; people grow so extravagant; they live so beyond their means; they are so reckless, so unprincipled, so dishonest, all for the love of display." This lovely display is a strange feature of the human mind — this desire to dazzle, to obtain notoriety, to be talked about. many who do not profess to belong to the fashionable world, are governed by this motive, "what people will say" — & must have things like their neighbors, whether they can afford it or not.

Extravagance in Paris 1856 Oct.

Every body is standing on the tips of his toes & scaling the next round of the social ladder. Every body wants to appear what he is not. People — stretching themselves almost to insanity. These things weigh down and ruin people. Feminine toilets destroy some estates. People here embroidered, belaced, & encrusted with diamonds. A perverse emulation keeps up the extravagance, and somewhere mind, throw themselves into the Seine!

Letter in Tribune

Extravagance in U.S.

A hundred thousand dollars is now hardly more than twenty thousand 50 years ago. Fortunes of half a million are as common now as were properties of 60,000 to 100,000 dollars then. These accumulations overflow in all kinds of luxuries and ornaments. The mere japonicas for a private party in New York were said last year to have cost 15,00 dollars. Houses are furnished at a cost of from 10.000 to 100,000 dollars, where from 2000 to 20.000 were reckoned ample a few years since. The most costly & luxurious modes of living known in the old world are constantly sought to be reproduced here.

Men should do something to bless mankind permanently, with their wealth, instead of ruining their children, by surrounding them with temptations to indolence, indulgence & vice. Before two generations have passed away, these great estates will be dissipated, and be in the hands of strangers. The household ornaments will be scattered when the owner is gone, & the flowing architecture will be gone, or in other hands, in a generation or two. The result is inevitable with our incessant distribution of estates.

N.Y. Independent. Jan. 15. 1857.

Extravagance of Americans

The Americans are proverbial for extravagance, not only in France but in all Europe. The most expensive apartments in Paris are let to Americans; and the most expensive laces and embroidery are bought by American ladies. French housewives hold up their hands privately in horror at the luxury and dissipation of American women.

Mrs. H. B. Stowe, Letter from Paris 1856

It is a law of nature that speculation should beget extravagance, for what is lightly earned is lightly spent. The result is witnessed in that recklessly profuse style of living which is a striking feature both in Paris and New York.

London Daily News. Sept. 1857

Extravagance in New England in early days, or before Revolution.

[During and after Revolution M. 8. 70

M. 1. 150 / 1735 } A writer in Boston Weekly Journal says our people run in debt for a costly coat and for costly furniture, & run us round. So with other things. They are sued & pay with costs — spend much time at courts, & pay much for cost — Our young men must ride fine horses; & do not like to travel on feet even a short distance. Only lawyers and usurers thrive.

M. 1. 123 / 1730 } Rev. Thos. Smith says the people of Boston, many of them got money easily by the paper currency, & abandoned themselves to the utmost extravagance and luxury in all their living; are now in the return to "ye ole tenor" and "a sad loss" and make outrageous complaints.

M. 13. 143 / M. 17. 0 } Witness a State of Boston attributed in a pamphlet to sumptuous buildings, gallant furniture, costly clothing, profuse tables, great & scandalous excess at taverns, & also the excess of paper money to Boston traders.

M. 13. 174 } Hard times after peace in 1749, & produced by an extravagant spirit, excessive imports of foreign goods, &c

Guilford, Conn. Rev. Thos. Ruggles' History. 1769. He says "Of late years fashionable vices, by a flowing in of strangers, and a great increase of sailors, and some other incidents, were sadly predominant. It is a disease as catching and as deadly as the plague itself. Alas! what a pity it is, that the country in general is so much overspread with and polluted by luxury and its attendants and recommended by the fair character of politeness and good breeding!"

Extravagance in 1856. (N. E. Farmer, Dec. 1856.

The era of modest simplicity and prudence seems to have completely passed away, & the reign of show and extravagance is fully inaugurated. Our dry goods imports, the year ending in Sept. were 78 millions at New York alone. A lace scarf is advertised at at 1500 dollars. Lace 1/10th of a yard wide finds purchasers at 20 dollars a yard. Capes find ready purchasers at 200 dollars each, and jets at 100 dollars. A dealer advertises a bridal dress for 1200 dollars. Shawls at 100 to 200 dollars a piece are not uncommon. Cashmeres [shawls] from 300 dollars upwards are seen by dozens in a walk along Broadway. A hundred dollars is a common price of a silk gown. Bonnets at 200 dollars are not unfrequently sold. A set of Russia sable

M. 15. 110 / furs costs about 1500 dollars, yet we have ladies who think they can afford to wear them. Fancy furs amounting to two millions of dollars have been imported into New York this year.

A fashionable lady spends on her milliner, mantua maker and lace dealer a thousand dollars a year; and some of those pretending to be "in society" think this sum not enough. Then there are opera tickets, trips to the Springs, and other expenses. But few can indulge in this reckless extravagance, but these few vain foolish women are recognized as leaders in fashionable society.

Extravagance in N.E. 1856.

A writer in the N.Y. Christian Inquirer, from Fairfield, Conn. Aug 31. 1857; says—we need Ruskin conservative as he is, to shadow many of our fast elegancies into the dust. "Our tawdry architecture, our extravagant dressing, our superfine furniture, or prodigal waste of land, health, comeliness, ease and dignity, would stand as poorly the scrutiny of true taste as — of true economy." Ruskin could give many a wholesome lesson to our aspirants. Our ornaments are as monstrous a travesty in point of taste as ruinous in point of costliness— Few people keep their good sense when they undertake to be fine, & we are making fools of ourselves in our dress, furniture, and architecture, & also making fools of our children. We do not wrong to comfort & health, & the [illegible] of country life is destroyed by the starched stateliness of the modern. Our daughters graceful limbs are shut up in a pagoda of crinoline. Ruskin is one of the prophets of the good time coming, which is to unite reality & beauty.

Importance of Work—Shams.

All work and no play is wrong, but a due share of work is essential to a due sense of the fairest [illegible] ing of life and nature. We Yankees think that by
M 2. 6. 298. our veneering, graining & all sorts of Shams, that we have made show look as well as real substance. It is an error, & coming years will unmask our pretence and folly.— Our America is not ashamed, though many Americans are so, and we often adopt in our manners, education & plans of living, a kind of Bogus systems, which exchange substance & pleasure and drowning for the financial currency. Sam. [illegible] in Chr. Inquirer

Female Extravagance & Display [M. 2. 257

1857. The difficulties in trade & money are by some attributed to female extravagance. A female writer in the N.Y. Independent says;—"The dress of our women who have reared & supported the dry goods palaces is a proof of the insanity & vanity of those who indulge in fashionable display." "The ambition of husbands & fathers is goaded into new schemes to furnish means to gratify the insatiable desire of wives & daughters for show." —"Our churches, our dwellings, our streets, our palace like stores, our magnificent hotels, our luxurious saloons, all testify against us."

M. 11. 3. Our morals & manners are communicated to our children & servants. If the mistress is extravagant so is the domestic. The mistress's example is followed, not her preaching. The sons & daughters see the homage paid to wealth & position, and believe that affluence and success are stepping stones to heaven. Children & servants are corrupted by the love of show, and measured by their circumstances and not by their characters.

1857. The Westminster Review says female dress in England has become more extravagant than it has been for three generations. The gown of 1857 is clumsy, ugly, stiff & noisy. That is made of the most expensive materials that can be obtained. A gown now costs 150 dollars, which used to suffice for a whole dress. American silks of a wife & daughters with the trimmings would support a country clergyman's family. Ribbons, laces, fringes, flowers the compass of their skirts.

Cont'd M. 19 p. 340

166 Small Pox and Inoculation. [Cont. from M.12.313

Analectic Mag. VI. p. 69. } gives an account of the introduction of Inoculation by Doct. Z. Boylston, and of the opposition made to him by Dr. Douglass & others and their arguments. It is a Biographical Sketch of Doct. Boylston.

Allen's Biographical Dictionary gives a more full account of Dr Boylston and Inoculation. p. 132

See also Thatchers Medical Biography.

Hist. of old South Church p. 12. } Rev. Thomas Thatcher of this church, wrote the first Medical Tract ever published in Massachusetts, viz "A brief Guide to the common people in the Small Pox & measles" published at 1677. Mr Thatcher studied medicine and practiced some years, after preaching 20 years at W.

Con. 6. 134. Small Pox in Hartford, 1760. In various places 1770 & 1786. Con. 6. 339
6. 341. do do do Weathersfield 1774
Frothingham p. 264. Small Pox in Charlestown 1752., [was in Boston also

It came in a vessel Nov. 1751. "High fences" were placed across the streets near the infected houses, and a flag hung out - according to law. The bells ordered to be tolled at funerals, and some were buried at midnight. Disease abated in Sept. 1752

317 had it the natural way, & 17 of them died or 1 in 18
307 had it by Inoculation and 5 of them died or 1 in 61.
624 47 negroes had the disease & not one died
The mortality of the town no greater than usual.
Watertown made a contribution of £43.11.7. (was it O.T.?

Frothingham p. 250. Small Pox was in Charlestown 1721. many died [in Boston too.
The town forbid all inoculation at March meeting 1722

p. 253. Small pox grievous in Charlestown 1730. - also in Boston

p. 181. Small pox very mortal at Charlestown 1677. 91 died of it. Extended into 1678.

Small Pox in French War.

Mr Ballantine's Diary notices the small pox in this way several times. In 1760 Dec. he was in Springfield 1st parish and in Westfield; and was in many towns in November. He says inoculation is practiced in Connecticut, New York & the Jerseys, thus intimating that it was not practiced in Mass. towns. — There was a pesthouse in Westfield, Ja. 1761. and prob. before

Mass. 5. 22 } yes in Dec — (See notice of this pest house Mass. 1, 229, also at Brookfield, Sheffield Mass. 5. 230

Prince p. 288 } In 1761. Caleb Strong, Jr. afterward Governor had the Small pox, and Mrs. Hawley let Hannah Colson go 3 weeks & 5 days to take care of him. Where did he go to have the disease? Probably Springfield. See M. 12. 312

Mass 5. 123 } Small pox in Albany Oct. 1756
130 Small pox at Sheffield & N. river Aug. 1760. Some sick at & about Albany. 150 invalids between Albany and Crown Point of Massachusetts. Nov. 1760. Mr Foyce sent with money to look after the sick. Nov. 1760

Mass 4. 84 Small Pox at Half moon Dec 1757 at Albany &c. 1758
4 316. Small pox & other sickness noticed many times.

S. Hadley p. 48. Gideon Lord of S. H. had small pox from army. His mother took it & died, from his clothes 1757.

Dr Crouch. p. 102 Small pox in Jo. Mother Hannah 1757. } Dr C. p. 16
p. 178 Small pox in Ephraim Smith's family. 1757.
do do p. 16. Small pox in Springfield. Deerfield & Pelham. 1758 1778.

New Settlers in the West

Minnesota. [Letter from Ill. in N.Y. Tribune dated Feb. 26. 1857. In Tribune of April 4 supplement.

To sunder all early ties & come west to live is no childs play. The prairies are monotonous and not picturesque; and the grass is rank, & poor substitute for the cultivated grasses of New England. The flowers are few & mean. Life in a new country is for a few years at least, a struggle of hard & patient labor against privations and adverse circumstances. Neighbors assist in cutting the logs & building the log-hut; it has two small windows, one door; & the only lower room is divided into two or three apartments by quilts & blankets: a short ladder leads to the upper part. This is to be their home for some years, and the wife & daughters have some "good crying spells". Back of the cabin is the forest, and in front the wearisome prairie; & some log cabins & settlers are seen at a distance. The store may be 3 or 10 miles away. No church. Silence is all around. Through the summer the soft breeze blows & the rank grass waves, & the musketoes have a good time all night.

M.2.297 c.

Trees must be cut, rails split, & fence made and the tough sward broken. When settlers come & the family feel better. Their eyes brighten when they meet with one from Yankee land, & talk of Yankee times and places & people. The visitor departs & loneliness come again — Chances for speculation, for becoming suddenly wealthy are few & far between, but the industrious man from the East has the certainty of a comfortable home for life, & a competence — a farm of 160 acres & his daughters can marry independent farmers.

The soil of Minnesota is rich, & from 2 to 3 feet in depth, & not likely to need manure for many years. The climate is healthy. In the summer a soft breeze sweeps constantly over the prairie. The land is high — it is the "Shetland" of the Continent, the highest land between Hudsons Bay & Gulf of Mexico. There is respectable thunder & lightning in summer. No consumption; some inclined that way recover here.

Fever & Ague, that scourge of the west is seldom known here. It sometimes occurs on the banks of rivers. From Dubuque to St Paul, all the way bluffs arise on both sides the Mississippi from 300 to 600 feet above the river; there are some small prairies between the river & bluffs, but these are rare. Narrow ravines, the beds of old water courses, now dry, are the only roads from the Mississippi, & these have bluffs on the sides. After going some miles in these ravines, you can rise & emerge on the open prairie, which is on a level with the tops of the bluffs, hundred of feet above the Mississippi.

The winters are cold — colder than at the east and the weather is about as changeable as on the east. The mercury has sunk to 40 degrees below Zero: & the changes as frequent as in New Hampshire, but without the dampness of the east. In January 1857. the thermometer was below Zero, 24. 28 & 30 and 40 degrees, a number days. Some heavy snow storms, & some terribly cold & windy days on the prairies, & some warm & thawy days.

Fruit. To what extent fruit can be raised in Minnesota is at present uncertain. Cold winds are unfavorable to fruit trees on the prairie. Apple trees may be raised in sheltered situations, on the borders of woodlands. [The prospect for fruit-trees is not promising].

There is a great community of interest all over the west. and the people stand by each other in all emergencies. The poor & the rich emigrant are welcome, but there is no place for the loafer, & the mere speculator is despised & opposed.

M.15.149. See Hunting in Minnesota; Mischief of Animals in Minnesota; Flood of famine in Minnesota. Schools.
M.16.40
M.18.156. 378. Population of Minnesota estimated at 180,000 Feb. 1857. (too high). mostly from Eastern & Middle States, with Germans, Norwegians, Dutch & Scotch.

168 Wealth. Riches. [Misc. 2. 166. 213. 297.
M. 9. 418. 419; Con. 9. 402. See p. 26. (not filed.

The rich are not necessarily dishonest & mean; nor do they all exhibit pride, arrogance & contempt towards the lowly. Riches are corrupting, but they are not the only means of corruption. M. 9. 419. But

to be constantly striving for the position which we all covet, with a restless anxiety that prompts to experiments of speculation, to wakeful days & waking nights, to risks which involve debt without the probability of payment, must not - one unhappy, must degrade & sensualize.
Ibid.

In England as well as in U States, there is a very questionable morality afloat among money dealers. Frauds are frequent, and even in the Dog dishonesty. In Paris it is, the Churchman and the Lord's man do not resist temptation when money is concerned.
London Examiner.

Wealth has more influence in the United States, in the absence of all political distinctions & privileged orders. It is seldom that a family retains affluence through four generations.
Wm. Tudor. 1810

"Rich men might have some state vocation without disparagement to their gentility. Adam was as much a gentleman and had as large demesnes as any of them, and yet God thought fit to place him in Eden that he might dress and keep the garden."
Ezekiel Hopkins

July 6. 1856. Mr. Vose said in the pulpit to day, that the great end we all try seldom felt much interest in the salvation by Christ; the reason was, he said, they never realized their own guilt.

Rufus King in "Debates in the Convention" of Mass. 1788 page 62. said in regard to the want of a property qualification in members of Congress, "he never knew that property was an index to abilities. We often see men who, though destitute of property, are superior in knowledge & rectitude. The men who have most injured the country have most commonly been rich men."

A Rich Church.

A church may be made up of men of wealth, intellect, rank & fashion, & may be a very strong church in a worldly view. Such a church can do many things, & can make a splendid manifestation of all that is formal & material in Christianity. But it cannot shine, it cannot touch the heart, cannot convert souls for Christ, cannot awaken the sympathies of faith & love. It is dark in itself & cannot diffuse light; it is cold at heart & has no kindling influence. With all its strength it is weak; with all its gorgeousness it is dark. A church composed of poor, illiterate, obscure but praying people has power & influence; it is a fountain of light & reflects the light of Christ. Dr. Olin's sermon. 1856

"No wealth but wealth in land can be transmitted from generation to generation for any length of time; and that species of wealth cannot be so transmitted in a country where estates are divided equally among children". Letter of Daniel Webster April 21. 1849.

M.2.276 / M.2.276 Primogeniture (Dan'l Webster in same letter.
"The great estates in Virginia were broken up by the abolition of the right of primogeniture, which took place soon after the Revolution. The great houses remain, many of them, but half deserted and desolate, the estates divided or sold, and ancient Virginia hospitality known no more."
Mr. Webster mentions one rich proprietor who originally possessed 50.000 acres of rich land in one body (Carter family near James river) Part of it remains in the family.

As the result of former things in Virginia, there is an eager appetite for employment in the army & navy — to save another subdivision of the patrimonial estate. This seems to be a chief resource for maintaining the younger sons of old & decaying families. Virginia has always had vastly more than her just proportion of officers in the army and navy. (Same letter of Daniel Webster

M.2.277. Making Haste to be Rich
"The undue making haste to be rich is pushing men into follies and dishonesties of all sorts — of various degrees of crime & wickedness. The over anxiety to be rich often leads to miscalculation, & consequent failure." [N.Y. Independent regarding Wall Street Dealers Dec. 1856

"The Brokers as a class live like Princes. Their habits are of the most expensive kind, and their expenses can only be maintained by large gains extracted from the pockets of speculative outsiders, of whom there is a constant succession" The business arising out of bona fide orders for investment would not support their style of living."

Wealth
"It hath been observed by wise and considering men, that wealth hath seldom been the portion, and never the mark to discover good people" Izaak Walton's Life of Dr. John Donne.

"Let a man be rich and great, and there shall be enough to honor him in his wealth, that they may go share with him in his wealth" South.

"That cannot be a durable state of things in which the increase of riches in a few occasions an increase of poverty in the many; National wealth is wholesome only when it is equitably diffused".
Schlichly — quoted in Am. Qu. Review Vol. 69.

"Great Riches, Great Honors, Great success in business are seldom obtained without some sacrifice of conscience" — So said Rev. Mr. Hall, in his Sermon, A.M. April 26 1857. He was rather careful, or he would have said that Great Riches, &c. are seldom obtained honestly.

Lent in M 19 p. 312 The tendency of great American cities is to assimilate to the polluted Sin and Sodom of London & Paris. Wealth more & more accumulating in the hands of a few; poverty more & more increasing in the many; frivolity, luxury, & vice & crime in the wealthy and wretchedness, mendicity & atrocity among the poor. Vide Sermons G. S. Hillard

Schools. [Cont. pm. M. 14. 256 to 259. M. 15. 293.

Mr. Edward Everett's account of some Boston Schools at the annual festival of the Boston Grammar School, July 1855.

In April 1803, at the age of 9. he first attended the reading and writing schools in North Bennett Street. Master Little kept the Reading School — a man wedded to the past, and disliking change — adhered to the old sound of ee, as natur. But Ep. gained a good knowledge of Eng. Grammar in Murray's Abridgment, or "a very tolerable knowledge", could parse almost any thing in the American Preceptor.

Master Osborne was writing master; he set the copies himself and taught the beautiful old Boston hand-writing, which has been changed very little for the better. He had a long deep desk which was a curiosity Shop of confiscated balls, tops, penknives, marbles & jewsharps, in accumulations of 40 years. In one learned a plain hand. He remained at these schools 16 months and left in 1804. attended a School (private) kept by Ezekiel Webster and in his absence by his brother Daniel, about a year.

Next, about 1805. attended the Boston Latin School in School Street. It contained only one room, warmed in winter by an iron stove, which sent up a funnel into a brick chimney, built down from the roof to within 7 or 8 ft. from the floor, where it was held by bars of iron. The boy who took turns in making the fire in the morning "sometimes got wet logs and a very inadequate supply of the combustibles". The boy who made the fire had "to sweep out the room, and if need be, shovel a path through the snow to the street". Mr. S. says he loved through these duties, & was not the worse for having gone them. —— The Latin & Greek books were nearly the same as now used; but they read them in a more superficial manner. There was no school library, no book of reference, no critical edition of a classic, no map, no blackboard, no engraving of an ancient building, no copy of a work of ancient art. No attention to the philosophy of language, to etymology, the niceties of construction or prosody. Our children of the present day ought to excel their parents. He had a medal at the English School 1804. & at the Latin School 1806

The expenditure on the public schools of Boston is now greater in proportion to population, than in any other city in the world. The richest individual in Boston, cannot with all his money buy better schools for his son than the public schools of Boston furnish to the children of the poorest citizen. The City Library will complete the system. He told a story about Bp. Usher and the 4th Commandment.

Scholars.

No one can be made a scholar; persons can make themselves scholars. A scholar is not made by lectures nor teachers in any form; every scholar is made so by his own efforts, by personal application [This is true, yet the teacher is important.

Of Female Teachers in England.

Shenstone's School mistress had boys & girls in her school. She taught Shenstone to read (he born 1714). Dr. Johnson was taught to read by a woman who kept a school for young children (probably both sexes) in Litchfield. He was born 1709. [Females taught small children in England probably before 1700.

Leicester Academy was opened June 7, 1784 — the third in Massachusetts. The first Preceptor had 60 pounds a year, or 200 dollars. But few pupils at first. The Academy was aided by a lottery & by a grant of a township in Maine, but chiefly by private donations. They have had annual exhibitions of plays from the beginning down to 1854 inclusive. It was the minute theatre for Worcester County, & drew large collections of people. This year 1855, an address & poem were substituted for the dramatic exhibitions at the annual anniversary, but this change was not at all relished by the younger folks.

M. 14. 257 "Leicester has not adopted the modern rule in of separating the sexes in their education; it does not believe in training up little monks & nuns, as if Maine had made a capital mistake in placing boys & girls together in the family."

Corr. of Spr. Republican

M 14. 257 Boys & Girls in Schools.

Mrs Jameson says "many people, fathers, mothers, teachers, who are agreed that in the schools for the lower classes, the two sexes may be safely and advantageously associated, yet have a sort of horror of the idea of such an innovation in schools for the higher classes. One would like to know the reason for such a distinction — instead of being encountered, as is usual, by a sneer, or a vile insinuendo."

Mrs. Jameson's "Common Place Book of Thoughts, Memories and Fancies" —

Spelling Schools.

Drew's Rural Intelligencer (Augusta, Me). 1855. December the old Spelling Schools when two sides meet, sometimes two schools and two masters. It is winter and they come together with spectators, in huge double sleighs (red ones say) and sleigh bells on strings having big bells in the middle & small ones above two and the buckle, with shaw & buffalo robes; also in cutters with one horse; and in jumpers with a tin-looking box full of children — all with bright eyes & laughter, and clean clothes; & woolen mufflers and some with fur tippets. The old school house has not been Two pails of water in the entry from the spring, with the tin dipper cups. What a hum & bustle as moving & stirring. The Odeum ferule comes down on the desk to call to order, and the laughing and whispering cease. The two sides of Spellers, or two schools sides of the house, and all the seats have filled with children & older persons — Each school chooses some of its best spellers for champions. They begin with words of 3 syllables, then 4 and long words follow, as just in Dictionaries and elsewhere. One school gains the victory! Then come hurrying & bundling, outside peering and paring off and tumbling into sleighs, which come to the door with jingling bells, & then dash off. Some are disappointed and have a sick heart. The master covers the fire, & snuffs out the candles with his thumb & finger, turning them bottom upwards in the tin socket — The bells ring faintly in the woods and over the hill & in the valley, and all becomes silent.

Dismissing School.

"Hints to Teachers" gives the following methods of dismissing Schools. Some use the words, "School's dismissed" or "Boys may go out!" These are liable to make hubbub & confusion.

A good plan is to have the scholars leave the school singly, or by sections or divisions. Always school off young pupils may go out in single file, falling into line from the central row of desks & passing on unbroken line to the door.

Schools.

Spelling Schools.

The Buffalo Courier 1855 describes the old Spelling Schools where two classes of spellers from two districts came together in one school house, to spell words from the Spelling book. The two classes lined up on opposite sides of the house, and a word was pronounced to each side alternately, and every scholar that missed went to sit down. The ranks were gradually thinned on each side down to 6 or 8 on a side, then down to 3 or 4; & sometimes one on a side maintained the contest some time, and produced much excitement, especially when one was a female. Finally only one remained & he was declared victor. It made his cheeks burn and his brain dizzy. [illegible] Spelling School was not in my district S. J.

Newspapers in Schools.

A Correspondent of Rural New Yorker, says the use of Newspapers in Schools, to read from, which some have faintly suggested, is of doubtful utility; in the absence of experience, he doubts whether the plan would prove successful — [When I was ~~a~~ a boy, say 1798 & 1801, newspapers were left at the district school house every week, for children to carry to their parents, and we used to read from them once or twice, one day in the week. We well pleased, at least, & perhaps benefitted. S. Judd.
Sept. 1855

Spelling, nowadays.

Spelling is so important that he who can rightly spell presents good evidence of being well educated. This exercise was formerly more attended to than now. It was a part of the daily, and even semi-daily routine of the school room. In those days spelling schools and choosing sides were common. The pupil who won his way to the head of the school was as much elated as Napoleon after a victory.

Now devotion to Spelling has gone by. It is thought more important to speak a little French than to spell English rightly. We must study some sciences before we can spell their names. Children attend to higher branches at the expense of the lower. They learn rhetoric when they do not know common grammar.

Spelling is now considered vulgar in the higher schools.
Massachusetts Teacher 1855.

Dedham Schools. 1656

Hy. Reg. Vol X 192 Contract between selectmen of Dedham & Michael Metcalf. 1656. He ll. ll. agreed to keep the school for a year, & to teach children that shall be sent to him to read English and write; & he is to receive of the town 20 pounds, 2/3 in wheat at the price of the town or country rate, and 1/3 in other corn at prices of same rates, & not over 1/3 of the 1/3 shall be paid in Ind. Corn. School to be kept in the school house, except in severe weather, then at his dwelling house. Town to lay hearth in school house & make the windows fit for the same. Wood to be laid in at the school house by the parents of the children. In the heat of the weather and Michael may make use of the meeting house provided he leave it clean for public use & windows to be made good if broken & other damage repaired. The pay to be quarterly £5 per quarter

Schools.

Hist of Groton p. 219 220 Groton supposed to have had but one school and one teacher till after 1734. Had had no grammar school. In 1741 school to be kept in 5 places 6 weeks in a place. In 1742 7 places — 1745 only one school, and that in middle of town all living over 2 miles from this place to be freed from school taxes to this middle, & to allow a hut they pay, provided they employ a master or dame.
[It was considered that children could go to school a distance of two miles but not further — few or none quite so far.
Grammar School — seemed to have one in 1748.

1752. Grammar School. 40£ voted for this. no other. This in 3rd place.
1755. School in middle to have 26/13.4; schools in outskirts 20£.
1758. Grammar School in middle 50£. 20£ for reading & writing schools in the parts — This for some years, but Grammar School was some years in 3 places — ½ in middle, ¼ N. ¼ S.
1778. 300£ voted for schools. middle school to include all 1½ mile distant from school house
1785 100£ voted. 30 for Grammar School in centre & 70 for outparts. Children for division of School money 1778 included males 4 to 21 years females 4 to 18 years. Children in 1790. males under 21 females under 16, were 750. Still only 100£ raised. Grammar School was to be kept 3 mo in centre, and 2 mo each in 3 other districts, & the other months when selectmen should order
1792. To be 12 districts & 12 school houses. £1000 raised
1805. 12 districts still, & a grammar school.
1828. 14 district. — 1846. 756 scholars. Money expended $1623.

Rec. II 203 Nov. 1647 Massachusetts School law — Towns of 50 house holders to have a teacher to instruct the children to write & read" [ciphering not in the law] to be paid by the parents masters, or by the inhabitants in general
When a town has 100 families, they shall set up a grammar school. —— Towns that neglect to pay 5£ to the next school.

Rec II. Q. June 1 1642 Selectmen of towns were "to take account of parents, masters & children, concerning the calling & employment of their children, especially their ability to read & understand the principles of religion & the capital laws of the country".
[It seems that it was expected that all children would be taught to read, before there was any law requiring schools.

Watertown Schools.

Rev. Shattuck. H Col. 1709. engaged 1709 to keep the Watertown Grammar and English School, at 30£ per year, & continued 6 years. — Schoolhouse built for him was 25 feet long, 20 feet broad and 6½ feet between joints. It was furnished with "three tables and also three forms" Cost £35. Shattuck Genealogy p. 89

Richard Norcross taught the Watertown Grammar School 35 years 1651. to 1686; at first & for many years the only school in town supported by the public. His salary for teaching Latin, English, Writing and other branches was £30 per annum. Ibid p. 61.

1727. M. 4. 83. Mr Greenwood taught in Boston at Mrs Belknaps Algebra, Fluxions, or any part of mathematics, Astronomy, &c from 9 to 12 and 3 to 6. in July 1727.

Reading. To learn to read, is the first step towards an Education, and to be unable to read is synonymous with barbarian ignorance. Actual observation & experience strengthen the mind more rapidly than study. Rev Dr Burnap. Cont. in M. 18. b. 8

174 Republicanism or Democracy. [M. 14.12: M.12 48
Mus. 2.96c.

American society has greatly changed since the administration of Washington (See M.15.269: M.16.162

In manners, modes of life, topics of conversation, modes of education, the whole intercourse, indeed, all that makes up society, the American people have changed quite as much as in extent of territory & characters politics.

Republicanism was an item of manners in Washington's days, as well as an item of opinion. Washington writing in regard to his own levees, said "Mrs. Washington wishes coincide with my own as to simplicity of dress, & indeed with everything that can tend to support propriety of character, without partaking of the follies of luxury and ostentation." These were days of patriotic self-sacrifice and modest virtue. Social life was not destitute of formality, but was hearty & disinterested, and manners, though devoid of elevation & reverence, yet bore the impress of genuine dignity and self respect.

p. 162. But republican manners, in the fashionable classes are gone, and the fashionable manners of Europe have been imitated. N. A. Review of the "Republican Court."

Dangers of Republicanism.

The "Freewill Baptist Quarterly," Oct 1857, discusses the dangers of republicanism in U.S. under the heads of Infidelity; venality & corruption of people and government; the encroaching pauper & wealth; the immense foreign immigration, including Romanism, secret Associations, federal usurpation, and Slavery.

M. 2.246 Mingling the Sexes. — M. 8.336. M.9.403.429.
2.286. Separating the sexes M. 11.426.

In the 17th century, it was the custom in England and New England to keep the children of the two sexes apart, at school, at church, and elsewhere; especially among the more respectable. It was expected they would be injured if together.

Mass. Rec. II. 93 1642 "many parents neglected to train up their children to learning & labor. Selectmen were to attend to this. They were to take care that "such as keep cattle be set to some other employment withall, as spinning upon the rock, knitting, weaving Tape, &c; and that boys & girls be not suffered to converse together, so as may occasion any wanton, dishonest or immodest behavior."

[Evil was feared if boys & girls conversed together, while keeping cattle, it was expected they would spin, knit & weave tape, in the fields, woods, &c. as they did in Europe.

Males and Females are trained together at Oberlin College and at Antioch College, both in Ohio.

p. 353.
M. 18.126. Young males & females. Kept apart, and females carefully watched by their mothers, in Germany and some other parts of Europe. May not have a sleigh ride together.

176
M. 2. 2086 Socialism. [See M.J. 420

The Socialist movement in the U States commenced about 1840. Fourierism has had some influence on these movements but no association has adopted all his doctrines. Mr Albert Brisbane's publications furnished a stimulus to these Societies, but they originated in aspirations for more democratic social conditions, more equal advantages of mental culture & physical labor, for freedom from the galling & inhuman relations of master and menial, & from the conventional fetters of society. There was a real and deep felt want of new social conditions.

Between 1840 & 1845. 3 or 4 Associations sprung up in Massachusetts; 5 or 6 in Western New York; one in New Jersey; 3 in Ohio; one in Michigan; one in Wisconsin; and one or two were projected in Virginia, Western. They were generally short-lived: most were organized on the principle of joint-stock & of dividing profits according to the time spent in labor. But some adopted the principle of Communism. That at Brook Farm near Boston lasted 6 years & 3; that in Wisconsin not so long; the N. A. Phalanx in Monmouth Co. N.J. broke up in 1855, having continued 13 years. It had 700 acres of land. This seems to close the Socialist movement, though the Community at Hopedale, Mass. (in Mendon) yet remains, but this is established on a peculiar religious basis.

[The Association in Northampton, at Beamonville, so called, commenced in the Spring of 1842, and continued four years and a half, or until the latter part of 1846.]

The N.Y. Tribune Jul. 4, 1855. from which the preceding is derived, says "Many experiments were made, under great disadvantages; all lacked capital to organize, & all have been carried on by men not competent to the work. Such associations with competent means and men may yet be successful. Men have not felt so responsible, and have not been so careful, diligent and saving, in these Associations as in the common modes of life. There has been a shiftless & careless way of going on, because the members felt as if the needful amount of food & clothing was tolerably certain. They have not been so diligent in saving as they would have been if everything depended on the toil and economy of the day. People can bear privation & practice economy better when kept [illegible] & isolated, than when in an Association." The Tribune however looks forward to a different social life from that which now exists, & that foretold in prophecies. Common sense, democracy if true, and religion all point to a civilized society immensely superior to any in past or present times, says the Tribune.

Most good people in the us. have a horror of socialism which forbids a calm investigation. It appears to them a hideous monster, associated with infidelity, atheism and the worst revolutionary doctrines.

However crude & impracticable the theories of Socialism may be, this does not alter the fact, that a vague hope of the reorganization of society, has taken hold of many of the leading minds of Europe, & of many of the people in France & Germany; and their theories, are entitled to a fair examination, & are not to be settled by a scornful sneer.

This question has arisen from the extreme misery of the poor population. One who has not seen the poor of European cities can form any idea of their wretchedness. We shudder to think of the misery we have seen in London & Paris. Can it be any happiness to such people to live or to have their children or friends live? [Is not N. York nearly as bad?]

M. 2. 186 15. 28 2. 296c

In such extremity of woe, it is idle to talk of peace and contentment. When men are standing for want of work & their wives & children are dying of hunger, it is in vain for the priest & preacher to tell them that such evils are inevitable, even in the best society & that it is their duty to submit in silence. Their hearts rebel against this cold blooded philosophy. They ask bitterly if God is just? if there is not something wrong where such inequalities exist? They see around them thousands rolling in luxury, who never did a days work in their lives, & yet they must die miserably for want of something to do. It does not take the starving man long to say; "if society cannot afford relief, then down with both society & new create the world". This is the real origin of Socialism. It is a great mistake for Statesmen to treat this subject with contempt. They try to amuse the people with shows, parades and illuminations, to divert them from the vital question of their own condition. But this cannot last. And when the day of retribution comes it will be a terrible day. No one can form an idea of the terrific power of a popular insurrection who has not seen one [He was in Paris in the revolution of 1848 and describes it.] Since that day we have thought less of the permanency of royal governments.

The Catholic church has always fought against the rising spirit of liberty; Rome always takes the part of the strong against the weak; & the friends of liberty hold politicians & priests in universal execration. Protestantism has also often placed itself in a false position, & has looked upon every movement for liberty with suspicion, & has sought to maintain abuses, & has taken sides with power.

Editor of N.Y. Evangelist. Feb. 7. 1856.

The Social Question

should be calmly considered in the light of christianity. It is one of the gravest problems which now task the mind of the world. It is the question whether it is possible for mankind to be all happy, or whether it is a fixed condition of humanity that even in a well regulated society, the greater number should be poor, ignorant & miserable. In Europe it is paramount to all political questions. Next to questions which respect the salvation of the soul in a future state, is the knowledge of what contributes to the happiness here

178 Special Providence

M. 2. 298 b. + 298 c: M. 19. 163.

Sunday, July 29. 1855. Ex president Hitchcock preached in the old Church.

In the forenoon he undertook to refute those who believe that God in the beginning established certain laws to govern the world which we call laws of nature, and left every thing to the operation of these general laws, without exercising any present agency or interference. These men of course reject all idea of miracles, of Special Providences, and of answers to prayer. Prayer, he said, had an influence on the one that prays, but none on God.

Pres. Hitchcock admitted that there were laws of God & nature established which governed the world, but he maintained that miracles and special providences, and answers to prayers, took place in accordance with general laws which we did not understand; that God had an agency in governing the world in all things, though he governed by a system and plan, which included what we consider special providences, &c. If God only set the machine going & then left it forever to regulate its own movements, we were in fact destitute of a God, of a superintending Providence.

Some things were not made clear to my mind. If there is an established law of nature governing special Providences, one might imagine that they ceased to become special, being only parts of a general system, but he endeavored to show that they were to be properly special providences, being provided for in the general laws or system.

I have seen similar views of this subject before. including the moral and natural world.

Special Judgments or Providence

Winthrop I. 314 315 } Seen by some in the misfortunes of Mrs. Dyer and Mrs. Hutchinson. 1637. Ecclesiastical History is full of such discoveries of the "anger of Providence" asserted with great presumption. So in Job. The Tenants asked, "Who ever perished being innocent? or where were the righteous cut off?" These uncharitable denunciations do not belong to any particular communion.

Savage.

Old Literature & Old Writers of England.

M. 2. 294.b.
2. 294.c. There were great authors in the age of Elizabeth & James, superior in some respects to those in the reign of Queen Anne, tho' less refined. They generally wrote on subjects not so popular and attractive as those of the writers of Anne's reign.

"The literature of the days of Elizabeth & James, or even a smattering of its characters and history, is still known, but to the learned": So says Port-Folio. Feb 1816. p. 157. The same writer in P. F. says, Hooker has no charms but for the lawyer or deep moral philosopher; Jeremy Taylor is perused only by a gifted few; the Arcadia of Sidney has given way to the rhymers of novels; the poetry of Spenser is too old fashioned.

Those who talk & write about these old authors are more numerous than those who read them. Perhaps there are more readers of them in 1856 than in 1816.

The Spectator. "Few persons peruse the Spectator now, although, as a sort of national classic, it has a place in most libraries." Port Folio, April 1816 p. 327.

Not one reader of poetry in ten thousand in U States studies Spenser, Dryden & Pope, & that clang writers who penned their lines for sense and not for sound. The writers shew disparagingly of more. Byron & Scott.
Port Folio Nov. 1816. p. 386.

Prayers & Graces [Cont. from 11.12.77.

Worship p. 212.

Buck's idea of prayer in his Theolog. Dictionary, p. 467 to 473.
Prayer, he says, is simply offering up our desires to God, and does not consist in any thing of an exterior nature.
He makes 5 sorts of prayer, viz ejaculatory, secret or closet, family, social, public.
Christ's prayer enjoined on his followers, is a closet prayer Buck says. Mat. VI. 6.
Family prayer is not absolutly commanded by God, but was practiced, he thinks, from hints, allusions & examples. The scriptures to which he refers do not show the practice satisfactorily.
He gives Scripture quotations for Social Prayer — some of them seem not to belong to Social prayer.
His Scripture quotations for public prayer, Some were public prayers, Some apparently not.
A large portion (not all) of the prayers enjoined in scripture were secret prayers. ~~prayer~~ or individual prayers.

John's Biblical Archaeology, says, p. 499. 500
"Moses left the subject of prayer to the feelings of every individual, and made no arrangements in regard to it, further than to prescribe the benediction to be pronounced by the priest, Numbers VI. 24-25, and a formulary according to which the Hebrews in their presentation of the first-fruits, were to return thanks to God for the possession of the land of Canaan, Deut. 26: 3-10, 13-15." Our Lord's prayer is a selection of the most appropriate & devotional sentiments from the Jewish formulas.
Nothing is said, anywhere in public prayers, except 1 Kings 8: 14-21 (Solomon's prayer at the dedication of the temple) and 8, 23 to 53; Psalms 72. 20 (David's prayer); Neh. 8. 6. (Ezra blessed the Lord.)
These are hardly prayers. —— Individuals who prayed alone in private uttered themselves aloud.
"The Hebrews pray in the attitude of standing, an attitude that was observed in the Synagogue, and in the ancient Christian church, and is to this day among oriental christians. They sometimes kneeled likewise; and sometimes prostrated themselves at full length on the ground." [This account of Elijah's posture.]
With synagogue worship, the meeting ended with a prayer to which the people responded Amen. John does not say what sort of a prayer this was. Says the forms of prayer now used by the Jews were not in existence in Christ's time. unless this may perhaps have been the case in respect to the substance of some of them, especially one.
The Apostles retained essentially the same modes of worship with that of the Synagogues, adding the Lords Supper. They first made a salutation or blessing, as the Lord be with you, or peace be with you!! Then followed doxologies & reflections as in Synagogues. Then an address was made by the apostle. Prayer succeeded, followed by the Lord's supper, & a collection for the poor. "All arose in time of prayer." [He gives no account of this prayer. — no mention of singing any thing but doxologies.

Graces.

The Jews in the time of Christ offered a short prayer before and after meals. John gives but one form. p. 155.

Graces in N. England.

Rev. Thompson of Boston, in his poem 1675, laments former days
... 15. 437 "Twas in those days, an honest grace would hold,
Am. 2 Rev. Till an hot pudding grew at heart a cold"
Vol. p. 144
[He liked the old graces that were long enough to let the pudding grow cold.
(This poem may be a hoax of recent times.

Prayers & Graces

Prideaux Connections. Part I. p 382.

Previous to the Babylonish Captivity, the Jews had no synagogues, nor set forms for their prayers, nor any solemn assemblies for praying to God at all, except at the Temple. That was the stated Hour of Prayer, & the times of prayer were the times of the morning & evening sacrifice, or 9 A.M. & 3 P.M. All who prayed in the courts of the temple, offered up each one for himself, without a public minister. They had no public forms to pray by, nor any public ministers to officiate to them herein, but all prayed in private by themselves, and all according to their own private conceptions. Christ makes the Publican & Pharisee go up into the temple to pray, and introduces them there, as each making his own prayer for himself. "For thus all these prayed, & so continued to do all the while the public sacrifices were offered up, both morning & evening." That is, they so prayed in the temple till after Christ's time, or till the destruction of Jerusalem.

The Jews have forms of prayer, & Prideaux thinks they were used in the time of Christ, or some of them. This is a assumption however. There are 19 of them but only a few lines each. p. 374–379 — these belonged to the Synagogue service, not to the Temple. They have other prayers.

N.I. 2. 92. Sitting in Prayer — in 17th century.
N. 4. 262. Reforming Synod of 1679 mention "sitting in prayer time by men, which is frequent, & some with their heads almost covered, as a kind of profaneness!".
[It appears by this, that women then, as in later times, sat in prayer, or might do so: and many did.
Note Book XII. 392. Sitting in Prayer in Northampton.

Formerly people stood in asking a blessing and returning thanks before & after meals. It was always so when I was young. But for many years, they sit in table graces. They sat in saying grace long before they began to sit in prayer in meeting houses.

Attitude of Prayer.

A correspondent of N.Y. Independent, ~~Aug. 1855~~ thinks "the attitude of prayer should be kneeling or reclining forward. Scripture, propriety, & preference favor this posture." [Scripture, propriety & preference favor other postures as well as these. There is much nonsense on such subjects. S.J. ~~Aug. 1855~~

Mss. 4. 36. Notice of a pamphlet published in England in which the writer maintains that Christ & his Apostles had no social worship; no public prayers.

Prayer.

Prayer is not a form of words. It is not necessary to pray aloud; nor to move one's lips.

"Prayer is the soul's sincere desire,
Uttered or unexpressed"

One should pray whenever the heart feels the need of prayer, in joy, and in heaviness, in danger & distress. Pray without ceasing. In all times & in all circumstances, commune with God.

N.Y. Evangelist. D. 1856

182 Prayers & Graces

At the Festival of Unitarian ministers & lay-
at Boston, May 26. 1857. in Hanover Hall, the
"Divine blessing was invoked" at the beginning and
"thanks were returned" at the close

Reading the Bible before Prayers in Schools

In former days some of the farmers and others
present, when reading the bible before prayers,
read it by course omitting no part, no chapter.
Others selected, and did not read it in course.

M.R. The Bible in Scotch Schools.
London Review Professor Pillans, Chairman of the
No. 77 p. 114 Edinburgh School Board, in 1858, stated in the Parish
Schools of Scotland "The old universal practice
is to read the bible straightforward from the beginning
of Genesis"; that if the master resolves to introduce
the selection from the scriptures, "thereby excluding
the inequality of thinking one part of God's word
is better than another." Of this "sweet
practice" from long standing, of course, it is
pick out some chapters of proper names by way
of puzzle, or as a proof of skill in reading — the
reading, e.g. of the 10th chapter of St Matthew, in which
Christ delivers instructions, being commonly
chosen for this purpose." Even so in Scotland
Schools we seldom read in the old testament. S.J.

Thanks & Grace at meals

In Montalembert's account given by the Archdeacon of the 13th
Canal of Durham, in 13th century, to rich & poor,
they gave God thanks at the beginning, read a chapter
[in the bible] in the midst, — then had grace after.
After the second grace, "they seldom drank more
than the procuration charitable, or the loving cup,
this could not exceed a pint."
1859. London Quarterly Review No. 78. p. 401

Buck's Theological Dictionary } Buck has an article on "Grace at meals"
page 502.

M. 2.296. Religion is Goodness

Mss. 1. 376. Remark of Rev. Wm. Williams of Hatfield.

N.Y. Ind. H. W. Beecher's Sermon at Brooklyn. Sept 11. 1859. Extracts. pow Rom. XIII 3.

"We are to form an opinion of ourselves by our moral goodness." "Men are worth just how good they are". Piety and goodness mean in the word of God, as in Gal. 5. 8. &c and in Philip. 4. 8. &c. Also, "put on as the elect of God, bowels of mercies &c Christianity has made less progress in its conflicts with pride, with the over-estimate of men, & thinking too highly of themselves, than in any other respect. — Set but one in ten thousand judges of a man by his moral character — Man are not viewed as heirs of immortality but on plantations as simply blood & bones, or men beasts; we are 3000 years behind our day, & look upon others, not as spiritual beings, God loved, God sought, and God drawn, but as pieces of mechanism, designed solely for life purposes. The church ought to produce better fruits after she has lain ripening for 2000 years. In the church, men should be measured simply by their moral elements, "so that a man who has Christian goodness is a Christian," no matter what his philosophy is, and "that church & ministers truthy continually is Christian, no matter what name it bears" But to measure men by moral goodness is esteemed to be bad theology; men think goodness is good, but that it cannot constitute piety. "When you find the grace of God which culminates in love, walking itself out in the directions of truth, justice, humility, goodness, long suffering & kindness, I forbid you to go back of it, or ask whether priestly hands were ever laid on him or not, whether he church has ever known him or not. He is a child of God". Churches are to be measured by their fruits — by what they are and not by what they believe. "What is the church good for except purity of life?" "Ordinance or no ordinance, government or no government, doctrine or no doctrine, that man who manifests in practical life love to God & man to mate, is a Christian, and an orthodox christian." We are in danger of coloring things that Christ cares nothing about — and of despising things that are dear to him.

"That is a broad church that stands on the foundation of Jesus Christ, that regards purity of heart and sweetness of life, & nothing else as essential evidence of piety." Vital godliness is all that any church need require; other things are of minor importance. If men want liturgies let them have them; if they want loved priests, let them have them. A black robe is as good as a white one, & a white as a black one, dress does not make the man nor the christian. "It is impolitic to interfere with churches in these things. A man is a busy body as bad as one who meddles with the private affairs of families & individuals; let every church do as it pleases as to modes of administration, & do as you please in respect to yours. But let all churches start in christian love, and all the glorious fruits of Christian love.

Yet every man who thinks will have a theology. We disdain the despotism of creeds, yet there are proper & scriptural statements of doctrine. Any doctrine may have been perverted for good. But when put above piety & goodness, the standard has become mortal. All theology is good for is to make piety, & the end is always more important than the means. We have no quarrel with creeds or theologies except when they suppress or neglect holiness of heart and life.

Grain. or Wheat, Rye, Flour, &c

Contd. from pa. 15. 400 to 401.

Estimate of wheat raised in U States in 1855 –
(very uncertain.)

1	Ohio	25 millions bushels	18	Alabama	700.000 bushels
2	Illinois	23 " "	19	Vermont	650,000
3	Pennsylvania	21 " "	20	Delaware	550.000
4	Indiana	19 " "	21	Minnesota	500.000
5	N. York	16 " "	22	Oregon	500.000
6	Virginia	15 " "	23	Utah	500.000
7	Wisconsin	9 "	24	New Mexico	400.000
8	Michigan	7 "	25	Maine	400.000
9	Missouri	5½ "	26	Arkansas	300.000
10	Maryland	5 "	27	Mississippi	200.000
11	Tennessee	4 "	28	New Hampshire	200.000
12	Kentucky	3½ "	29	Kansas	200.000
13	Iowa	3 "	30	Nebraska	200.000
14	N. Carolina	2½ "	31	California	150.000
15	N. Jersey	2 "	32	Texas	100.000
16	S. Carolina	1⅔ "	33	Massachusetts	50.000
17	Georgia	1⅓ "	34	Connecticut	50.000
			35	District Columbia	20.000
			36	Florida	2.000
			37. 38.	Louisiana & Rhode Island	none down in 1849 so none down in 1855

All called 168½ millions.
In 1849 all 100½ millions

In 1849 Pennsylvania was No 1. Ohio 2, New York 3, Virginia 4, Illinois 5, Indiana 6, Michigan 7, Maryland 8, Wisconsin 9, Missouri 10, Kentucky 11, N. Carolina 12, Tennessee 13, New Jersey 14, Georgia 15, S. Carolina 16 – all then above a million
See Mch. 15. & 401. – These according to census of 1850.
The estimates of 1855 are all formed by increasing the quantity of 1849, as given in census. Every State is increased, which is not probably according to truth.

The harvest of wheat in 1855 was in bad weather north of 41° N. Latitude. The N.Y. Tribune says, "in all the wheat region north of 41° N. Lat. wheat, both cut and uncut, is badly sprouted. – It was somewhat similar in 1836.

I have written estimate that Ohio will yield in 1855, 22 millions, Illinois 18 millions, Pennsylvania 20 millions, Wisconsin 10 millions, Michigan 8 millions.

I have less grain in storage in the rainy north of 41°, but only a small part of the whole – perhaps 1/8th or 1/10th.

A Utica paper estimates the wheat crops of 1855 at 175 millions of bushels, &c., & we need only 100 millions for home consumption. N.Y. Courier & Enquirer. Other crops are larger than usual.

Estimate of Rev. Samuel Osgood N.Y. in his Thanksgiving Sermon, of the grain crops for 1855, & some other crops.

Indian corn, over	800.000.000	bushels
Wheat, at least,	150.000.000	"
Rye	18.000.000	"
Barley	7.500.000	"
Rice	250.000.000	pounds
Potatoes	115.000.000	"
Sugar	545.000.000	"
Hay, over	15.000.000	tons.
Cotton	3.500.000	bales
Oats	400.000.000	bushels

Oat crop exceeds 90 millions.
Buckwheat not estimated
Beans & Peas not "
Corn crop exceeds in value all the gold of California for 6 years. 6 × 60 = 360 millions.
Wheat crop surpasses in value all the gold in the Country, which is 230 millions.

Grain & Flour.

Wheat at the Van Rensselaer Manor at Albany, when it is received for rents, has the price registered since 1793. The price in 1793 was 75 cents; and it has been $2 or above per bushel 5 times in 61 years. 17 times it has been under $1.00 (the 1/3 of 17 seasons or years). It has been 75 cents twice. Since 1817 it has reached $2 but once. The average price for 61 years has been $1.38: for the last 30 years 1.25.

M.12.106. Time of Harvesting Indian corn in old times. Braintree.

In Marshall's Diary (Mass. No. 3.) Indian corn was gathered in Sept. 1697: in Octobr 1698; in Sept 1699: in Sept. 1702. in Sept 1707: in Sept. 1708; Sept 1709.
He was "gathering corn" Sept. 16. 1708, & "gathered my corn" Sept 12. 1709.

Price of Wheat and Rye in Mass.

Aaron Hall, of Norwich used to sell a little wheat — sometimes bought 10/0, 9/ per bushel. & Rye 5/. — 1807. Wheat at 8/6. Rye 5/. 1817 12/ bushel for wheat / 1815. 1817 & 1818 Wheat 12/ per bushel. Oats annually 2/ sometimes higher. 46. corn wheat 1818, 12/ bushel. 1817. corn 12/. 14/. & 15/. (after the year 1816 1814. Wheat — 12/ " 1818 in fall 10/ bushel.

M.4 206. Wheat in Boston 1765. after the Peace, was in one instance called 4/8 a bushel. good. Probably was worth 5/ or more In 1767 Wheat was 6/3 in Philadelphia (5/ N.E. curr.) & 6/6. N.Y. about 5/. in N.E. curr. At that time it must have been worth near 6/ in Boston.

1774 Boston papers Misc 13.231 } Philadelphia Flour is almost the only flour named in Boston advertisements in 1774, but not the only flour consumed. P.S. Baltimore flour in adv. 1773 & 1774.

1774 Oct. 20. A stoze of Bread was fixed in Boston on the price of Wheat at 6/8 a bushel. Could it have been so high? The post was short and it had to be carted from Salem.
4d White loaf to weigh 1-10 oz. 4d Brick loaf 1-7 oz.
4d brown loaf 3/4 wheat 1/4 rye meal 2-8 oz. 1/2 half Indian 3 lbs.
Biskit of 1 copper price 4 oz. 6 drams.

Flour in a Barrel

M.13.239. 1777 } Burgoyne in his return of Provisions captured at Ticonderoga & Fort Independence, has 1768 barrels of flour containing 195 lbs each. [It is evident from this that before 1777 they put 1 3/4 Cwt. 196 lbs into a barrel, either by law or custom. Not likely that all the 1768 barrels were of this weight; but Doubtless many were.
Mass. Mus. 1.324.

M.13 206. In fixing the Assize of Bread in Boston, 1764. three times, the price of wheat is called 4/8 June; 4/6 July 16; 5/4 Sept. and assize is according by. 4/8 again July 1765.
Was wheat only 4/8 in Boston most part of 1764 & 1765? so it seems. But in part of the years 5/ or 5/4.

In 1795. July 13. the Boston Orrery says — "Very little wheat is to be had in the Eastern States."

Assize of Bread in Boston July 25 1796. Wheat computed at 10/6 bushel and baker allowed 1/ bushel "for charges, pains & livelihood".
4d White loaf 1-6. 0 oz. 2 dr. 8 d loaf 2-0. 0 oz. 4 dr. 4d brick loaf 1 oz. 2 dr.
8 d brick loaf 1-6. 12 oz. 4 dr. Biscuit of 3 copper price 8 oz. 1 dr.
Comm. 4d loaf 3/4 wheat 1/4 rye. 1-8 oz. 2 dr. 4 d loaf not above half Indian 2 lbs.

Grain & Flour

Prices nullas. in Early days

Rec. 1. 92. & Oct. 1631} Corn to pass in payment for all debts at the usual rate it is sold for, except money or beaver be expressly named.

E 104. Price restrained to 6/. bushel formerly.. Nov. 1633, set at liberty April

E 110. Price fixed at 6/. till next court (Scarcity) Nov. 1633

E 115. Price of corn set at liberty April 1634

E 140 1634-5. March Corn for rates 5/. pr bushel. None to be exported

E 142. same date. No Indian Corn (except for seed) shall be sold above 5/. per bushel, till next harvest.

E 180. 1636. Corn received for rates at 5/ bushel

E 191. 1636-7. Same price. 1637 April, the same, 5/. pr bushel

E 192. 1637. for all bargains hereafter made

E 200. 1637 Aug. Price of corn set at liberty.

E 206. 1637 Nov. Corn to be 3/6 bushel in payment of Rates

E 294 1640 May. In payment for county rate, old Ind. corn to pass at 5/. rye at 6/. Summer Wheat 7/. made

E 340. 1641. Oct. Corn set at liberty for debts. [when was it restrained after 1637.?

* Wheat & Rye first named, as raised, or received for taxes this May 1640. see above.

E 337. 1641 Oct. "Wheat is likely to be a staple commodity." a ship to be freighted with wheat, to purchase foreign commodities. None to bake wheat bread after Oct 31, or cakes &, for sale: might sell wheat biscuit for ships. No starch to be made of wheat.

II. 240. May 10th. 1648} No wheat, rye, barley or Indian corn to be carried out of the country until Aug. 6. some exceptions. A scarcity. Only corn (grain) enough on hand, to sustain the people two months (or till Aug. 10th) & some of this must be for use of strangers resorting to us & for victualing ships.

II. 27. 1642. Sept. For rates wheat & barley 4/. rye & peas 3/4 Indian corn 2/6. or in beaver, money or Campheum

II. 112. 1645. For rates, wheat & barley 4/. rye & peas 3/6. Indian corn 2/8 1/2 in cattle, to be valued by 3 men; rest in beaver, money or grain as above

II. 1646. The same

II. 1647. Wheat 4/6. barley 4/. rye & peas 3/6. Indian corn 3/

II. 254. 1648. Wheat & Barley 5/. rye & peas 4/. Indian corn 3/

II 286. 1649. These prices not to affect price of corn, except for rates

Wheat 5/. Barley 5/6. peas & rye 4/. & corn 3/.

Prices for taxes, nearly the same some years — say 5/. 4/. 3/.

Summer Wheat is just named (1640 above) & seems the principal Wheat raised, though winter was raised. Both affected by the blast of 1664'65. & (M. 3. 212

Hubbard says (M. 3. 217.) that grain sown before winter is often killed, especially in Massachusetts. but grain sown in the Spring grows here pretty naturally.

Summer Wheat was the principal wheat raised at Springfield, but some winter wheat was raised. Probably the same in all parts of Massachusetts, or of N. E.

* E. 3. 4. 1640 Oct. } No man to be compelled to pay a debt, legacy or fine in money, as to the future. Debts to be paid in corn, cattle, fish &c at rates fixed by Ct. Court. Court orders that the price of Summer Wheat & peas be 6/. a bushel, rye & Barley 5/. Indian corn 4/ hemp & flax seed 12/. bushel, for debts &c hereafter.

p 323.

Summer Wheat alone is used here. There was no money. See Winthrop. Repealed part in 1641 and part in 1642.

M. 6. 219. 1652 & 1654 } Woodin (Prospect Hill) says English Wheat & Rye sown in the fall "are better than that sown in the Spring, being kept warm by the snows."

[Cont. M. 18. 142

M. 2.235. 25
M. 14.342

Agricultural Products of U States for 1855

Made up by D. J. Browne Superintendant of the Agricultural Division of the Bureau – published in National Intelligencer of Jan 4. 1856. – It is made up of Estimates, not from any certain data.

Vegetable Products

	bushels			Total value in dollars
Indian Corn	600.000.000	valued at	60 cents	360.000.000.
Wheat	165.000.000.	"	1.50	247.500.000
Rye	14.000.000	"	1.00	14.000.000
Barley	6.600.000	"	90c	5.940.000
Oats	170.000.000	"	40c	68.000.000
Buckwheat	10.000.000	"	50c	5.000.000
Potatoes	110.000.000	"	37c	41.250.000
Flaxseed	58.000	"	1.25	72.500
Beans & Peas	9.500.000	"	2.00	19.000.000
Clover & grass seed	1.000.000	"	3.00	3.000.000
Hops	250.000.000 lbs	"	4c	10.000.000
Sugar from Cane	505.000.000 "	"	7c	35.350.000
Sugar from Maple	34.000.000 "	"	8c	2.720.000
Molasses	14.000.000 Gal.	"	30	4.200.000
Wine	2.500.000 "	"	1.00	2.500.000
Hops	3.500.000 lbs	"	15c	525.000
Orchard Products				25.000.000
Garden Products				25.000.000
Tobacco	190.000.000 lbs		10c	19.000.000
Cotton	1.700.000.000 "		8c	136.000.000
Hemp	34.500 tons		$100.00	3.450.000
Flax	800.000 lbs		10c	80.000
Hay & Fodder	16.000.000 tons		$10.00	160.000.000
Pasturage				143.000.000
				$1.355.887.500.

Domestic Animals & Annual Products

	in Number			
Horned Cattle	21.000.000	at	$20 each	420.000.000
Horses, Asses & Mules	5.100.000	at	60 "	306.600.000
Sheep	23.500.000	at	2 "	47.000.000
Swine	32.000.000	at	5 "	160.000.000
Poultry				20.000.000
Slaughtered Animals				200.000.000
Butter & Cheese	500.000.000 lbs	at	15c	75.000.000
Milk (exclusive of But. & Cheese)				100.000.000
Wool	60.000.000 lbs	@	35c	21.000.000
Beeswax & Honey	16.000.000 lbs	@	15c	2.400.000
Silk Cocoons	5.000 lbs	@	1.00	5.000
				$1.352.005.000

Some of these estimates both of quantity & value are quite erroneous, I think. But they are perhaps as correct as any such estimates are likely to be.

188 Babes, Infants, [Cont. from Con. 9. 356.
Their Dress. in Prices 322/323. misc. 18.74.

At the exhibition of the child & snake in Boston, July 1855, the mother of the little girl, nursed her babe before the whole audience. The Boston Bee says, "such an exhibition of the absence of the common delicacies of human nature we never before beheld", and he thought it had enough "to render the party subject to an arrest for indecent exposure of person".

This is "straining at a gnat". Such things were common 50, 40, & even 30 years ago, in churches, and at other places. This woman came from the interior of New Hampshire, where nursing a child in company is not accounted indelicate among the common people I conclude. This same fastidious Bee would very likely see Fanny Essler dance in the theatre in all sorts of exposures, without being offended, or see fashionable females with breasts almost naked.

MM. 12. 245. Jonathan Judd Jr. allusions to nursing babes in Southampton meeting house, & the breasts of the mothers exposed, and the squalling of infants.

Mrs. H. Browning's account of poor people assembled in the church for a marriage that did not take place;—
"There was silence in the church;
we heard a baby sucking in its sleep
At the farthest end of the aisle" — Mrs B. p. 149

"And Hector's infant blubbered at a plume
as yours last Friday at a Turkey Cock!" p. 169 Mrs B.

"Or wail like unweaned babes, and suck our thumbs,
Because we're hungry." p 180 Mrs B.

"Foe strained at you,
As babes at baubles held up out of reach,
By spiteful nurses." Mrs B. p. 197

As sleeping mothers for the sucking babe
And Smiles Mrs B. p. 206

She sung to her child in bed, and it took a score of songs and mother hushes, to make him sound asleep (abstract) p. 300

190 Mountains & [illegible] Mountain Scenery.

M. 2. 194 a+b. — Cong. 398. 352. Misc 11. 425.

An elevation covered with oaks & other forest trees, the trees rather thinly scattered. The ground covered with green moss in which the foot sinks several inches: also rocks covered with moss, and small knolls, which afforded fine seats shaded with the trees: the blue heavens are curtained with green leaves, hung over aged oaks and graceful saplings, & the sunn light comes flickering through all and trembles.

Mary Lyndon 1855

In the Mountains. Putnam's May. June 1856.

The writer repeats the old notion, that inhabitants of mountains are more fond of liberty & more free than the dwellers in valleys & on plains. [Not always true]. Mountains are noble objects, & the great landmarks of the earth. How grandly they loom up! They appear in chains — in ranges, in groups. Their tops are ridges or peaks or cones, some bare, some heavy, some [illegible] some forest covered. [illegible] are rugged & rocky. Green pastures spread their soft carpet below. The colors of mountain scenery changes with every season of the day & year. The valleys are now lighted up, now darkened by shadows. Some mountains are long & straight; others are broken by bold heights & sharp pointed peaks.

Mountains for wood

The rocky hill tops and ridges should always be kept in forest. When these elevations have been stripped they they should be sown with seeds of forest trees.

Judd Orange Co. Am. Agriculturist. 1857

Dartmoor — elevated [illegible] lat. 50° [illegible] clouds creep up the [illegible] valleys [illegible] with a hot [illegible] of one hour; at another, their [illegible] is fully exposed. Sometimes light & shade [illegible] the surface of [illegible] in rapid alternation. [illegible] Dartmoor is deep blue morning & evening, [illegible] with green [illegible] & [illegible] speckled sky. Lond. Lit. Review No. 19: 167.

See extracts from Carrington's "Dartmoor" in same No. of London Quarterly, containing descriptions of the wild, mountain scenery of the [illegible] Dartmoor.

Mount Holyoke [H+H. Reg. IX. 340.

Paul Coffin (H.C. 1759.) visited his class mates and others on Connecticut river in 1760. July 29. 1760. he visited Mount Holyoke, 2 miles from H. Hby. he had company. "We rode halfway up the hill & then tied our horses and walked to the Summit." [He must have gone up by the "Crack" of the mountain.] "The mountain bold at west end, commanding the prospect of Hampton, Hadley and Hatfield. We saw Mount Tom near Northampton and very high Housatonick mountains N.W. We saw wild Turkeys feathers here & there, strawberries in plenty. Here is the small, low herb, Seconniague, which the Indians smoke alone, and we with tobacco. [What was this?]. The view here exceeds all I ever had before. Hundreds of acres of wheat, rye, peas, flax, oats, corn, &c look like a beautiful garden, variously yet elegantly laid out. Stop & look through your crotch and the prospect is surprisingly beautiful & charming. (Returned to Mr Ba[illegible]'s and lodged with him." [Mr Parsons of Amherst seems to have been his companion.]

Misc. I. 16 Dr. Douglas ascended Mt Holyoke & says he took the bearings of all the mountains & highlands as far as the eye could reach. But he says not a word about the scenery. [Dr Douglass was in Hadley in May 1742. and in June 1743. He probably visited Holyoke in 1742.

Paul Coffin said before he ever did Holyoke, while at Hatfield, "The prospect from Mount Holyoke is said to be one of the most delightful in the world!" [Holyoke must have been much talked about before 1760.]

Mountain Scenery.

"I inhaled the odors rare,
That load with fragrance all the mountain air.
I went beside groves of beech, & maple glades to the crown of the highland, & viewed the scene below—the sleeping lake with the welkin pictured on its breast; the giant wood, where stand oaks of hoary age; I beheld the waving grain fields & green hillsides of the farmer; orchards & gardens, and the hamlet and the winding stream; hushed is the scene; the hum of life is not heard; the steeple is seen in the sunlight and the churchyard with marble grave stone, and so many buildings hidden by the foliage of trees, and by the green arms of giant elms.

from Poetry in N.Y. Independent.

Mt Holyoke described by Pres. Dwight. Travels Vol I. p 354
" " Pres. Hitchcock. Geology 1823. p. 127

192 Tanning, &c.
Leather, Hides, &c

Cont. from Misc. 13. 64 & 67. & 15. 62
Tanning from Misc 12. 308 & 309

Misc. 17. 62. 230. 231 } See Early Tanneries on Connecticut river from Pynchon Account Books.

Elder John Strong & his son Return Strong were two of the principal Tanners. Richard Church of Hartford was a currier. Griffith Jones of Springfield tanned Woodiles Mowning Londroy, Th. Thorbton, Thomas Ford B. Eggleston & others were tanners or Tanners, or Leather Dressers. Some at Hartford & Suffield.

1856. Hides in New York. Oct 1856 very high.
Buenos Ayres & Rio Grande 29 to 30c. Dry Guiana (Demerara) 28c
Porto Cabello, Matamoras, Maracaybo, Savanilla, 22 to 26 & 26
Gambia (Africa) 23c. Dry Southern 18 to 20c. Calcutta Buffalo 15 & 16
Calcutta Cow &c. 1.15 to 1.65 each hide.
Buenos Ayres Horse hides 1.50 to 1.70 each

1856 Oct. 8 Leather in Bg. Oak Tanned 34 to 37 best. 31 to 35 other.
Hemlock tanned 25 to 28 cents. Rising.

Boiled Leather, or Cuir bouilli, was much used in the middle ages & knight armor was partly formed of it. It was very hard. Noticed by Chaucer — Sheaths of swords, daggers & knives were formed of it, stamped with elaborate raised patterns. Knives carried in the girdle had sheaths.
Hamlet 1 5 95.

1859. Hides in New York July 6. 1859.
Buenos Ayres & Rio Grande 24½ to 25½c. Maracaibo, Matamoras, Porto Cabello, Rio Hache, Barcelona, Chagres, Bogota, Truxillo, Curacoa, Vera Cruz, Texas — all dry, 20½ & 21c to 22c. Orinoco 23c
Dry Salted hides from Pernambuco, Maracaibo, Bahia, Hayti
California, Southwest, 16 to 17c. Some 14c some 18c.
city slaughter, not dry. 10 to 10½ c.
Calcutta Kips. vary from 1.15 to 1.80 ea.
do Buffalo 11¼ to 11½c per lb Manilla Buffalo 8 to 8½ per lb
Horse Hides, Buenos Ayres & Rio Grande, dry 1.75 to 2.00 each
do " " grein salted 9 to 9½c per lb.

1859 July 6. Leather in N York. Oak tanned generally 33 to 36c.
Some 30c and some 40c. Hemlock tanned. Most 23 & 25;
some 22c and some 26.

Roman Catholics — (Cont from next page

France.

Roman Catholic literature in France is in a sorry state. 1856 & 57. One half of the works of Catholic authors are lives or legends of saints, or prayer books devoted to the particular worship of the Virgin Mary. A large number of lives of the saints are reprints of the productions of former centuries, which abound in the most fabulous and absurd miracles. The lives written in 16th century are preferred to those of the 17th. The literature of the Romish church is retrograde in France & in other countries. This is apparent in the new doctrines of the Virgin Mary.

English Publications 1857

Roman Catholics in U.S.

M. 2. 240.

Theodore Parker says:—"In the whole of America, there is not a single man born & bred a Catholic, distinguished for any thing but his devotion to the Catholic Church:— not one who has any distinction in science, literature, politics, benevolence or philanthropy. I never heard of a great philosopher, naturalist, or orator or poet among them". He goes on:—"The Jesuits for 300 years have had their pick of the choicest intellect of Europe, but there has not been a single great original man produced in the company of Jesuits from 1545 to 1855. They absorb talent enough but they strangle it! Clipped oaks never grow large. Plant a chestnut in a tea cup and you will not get a tree. A man cannot be a conventional dwarf and a natural giant at the same time."

Cited fr Theo. Parker in New York Evangelist Aug. 1855

Catholic Worship in Europe. 1855.

The Cathedral & the theatre differ but little externally from each other. The Gothic architecture, gilded shrines profusion of images & pictures, the moving of processions, and the dress and genuflexions of the priests, are very like the ever shifting scenes & changing characters that belong to the stage. Letter from Austria in N.Y. Tribune

Cathedrals.

The gray worn cathedrals; the long aisles, and many pillared arches; the stained windows ornate with scriptural scenes and characters, the soft shadows of which an evening sun casts upon the pavement; the crucifixes and images of saints; the soft paintings and marble angels and beautiful madonnas; the burning of incense and the soft music and low responses of thousands of worshippers, may make some laugh & sneer but will make a deep impression upon others. In the cathedral all are equal; the peasant kneels by the side of the prince Ibid.

M. 2. 296 b. The Pope.

The pope, like the president of the U.S. is more generally selected for his negative than for his positive good qualities; consequently the popes are commonly weak sovereigns—puppets in the hands of wiser and more unscrupulous cardinals. It was this old womanish tendency in Pope Innocent III. that made quaint old Fuller say "there is more need of the Salique law in this church than in the state, for it is oftener governed by the distaff."

Rome suffers the most inhuman tyranny & the most grinding extortion. Political crimes are punished not others

Letter from Italy. 1855.

From Fuller's Works. The Pope.

"His holiness the pope that good shepherd knows no other way to bring home a wandering sheep, but by worrying it into death". — "The Courtly Romish careth not though men steal their corn, so be it they bring it to their mills to grind"

Suppressing investigation to promote Religion.

Fuller compares this to "a man's darkening his shop to sell his wares".

"Victory stands as little on the numbering soldiers, as verity in the plurality of voices".

[Continued on page 193.

m. 2. 294 Original Sin.
2. 295.

Professor Park of Andover Theolog. Seminary, manifests a great dread of the old doctrine of imputation, and of the idea that man is a sinner before he acts. or holy except as he acts — His theory of depravity seems to be that man is born with a defect in the soul, or a vitiated psychological constitution, which leads to certain, and perhaps, inevitable Transgression, and this transgression is sin. The inheritance or possession of this vitiated constitution is not sin; it has no moral quality; but the acts to which it leads, they are sin

Account of Andover Exercises, Aug. 1855.

m. 2. 284. Modern Jews.

"The Jewish religion is, perhaps, more a religion of minute and trifling rites & ceremonies than even the Catholic Religion." Ed. Enc. XI. p. 180.

Ancient Jews.

South thought the Jewish washings would have done them some good, "had their washings soaked through the body into the soul; had not their inside rep[en]t soaked their outside"

Original Sin or Depravity

"Could we view things in semine, & look through principles, what a nasty impurities might we see in the heart of the least infant, like a knotty little snake wrapped up in a dunghill!" South

quoted in N.Y. Evangelist.

Liberty in U States

M.2.294b.

The essential and peculiar principle of this country, that all power resides in the people, emanates from the people, and is responsible to the people, is confronted doubted and denied even here. This great principle lacks husbands in this country. We have felt and do feel too secure. The cause of liberty is by no means sure. What are the limits & consequences of our independence? Have we completed our revolution? Have we amplified liberty? have we done away with useless forms? Do some marks of servitude and vassalage yet remain? Do we wear no, badges of our old masters? Are we not even at this day bound with the forms and prejudices which we deride in monarchies? Have we not a multitude of national abominations, political nuisances, and public abominations? It is so: and why? because liberty lies idle. We have it but we have not it. Liberty is the means of national perfection. We have worshipped it as an end.

Liberty may barely exist in a tame & unprofitable vegetation; we have neglected to cultivate it, and by that neglect, the purposes of our revolution remain incomplete and languishing — The doctrine of equal rights & the power of the people has made progress, but profligacy, intrigue & the exercise of discretionary powers have infected some with doubt. The people can be and are deceived, circumvented — Our system, unparalleled as it is, is imperfect. Our ancestors found the foundations of the system deep in the rock, and left it for us to finish, but where they left it, there it remains.

1st. The first obstacle in the way of perfecting the system, is a veneration for antiquity and its established customs. This is one of the badges of our ancient vassalage. This looking back to antiquity is allied to ignorant superstition; it is the common prop of every tottering throne; it has sealed the lips and fate of the people; has consigned the laboring classes to inferiority; has transmitted through generations political corruption.

In this country, this idolatrous veneration has given precedent its power, has screened the faults of our predecessors, forbidden investigation & resisted inquiry. Why should we venerate an earthly custom?

Europe has suffered innumbered changes and entire revolutions, yet now presents a hideous aspect. It is revolting, it is sickening to behold her. Christianity when it attracted the regard of royalty, was decked out & rendered pure in all the trappings of the antecedent idolatry. The state religion has changed, but it was enacted with implied powers to be subservient to the pleasures, games, orgies, ceremonials, vices, luxuries, & prostitutions and other abuses and outrages which had always been practised and approved —

Next came the northern nations, & spread over Southern Europe. when they had become fused, their slime, mingled with all that was foul in them, and engendered a monstrous progeny of the ancient abuse. Hence arose cathedrals, castles, fiefs, benefices, vassalage; despotism of all sorts, and bloody bended religion girt with this word. Then follows a period of utter darkness; some light gradually breaks in, and the Reformation comes.

The commonwealth established by Cromwell was a decisive revolution, but it was followed by a melancholy relapse. Then came the revolution of 1688 which moved abortive in effect, in N. England.

Down to 1800 & after, we look in vain for any regular train of improvement — any in the 18th century. There is a want of design and foresight. The gains are all incidental; the advantages are fortuitous; while the objects are generally criminal or vain, and the results unexpected & unsatisfactory. Invariably the usurper avails himself of ancient customs and institutions to confirm his power.

2d. Another obstacle to national perfection is a predominant influence of the politics of Europe, and particularly of England. Our imagined rights and things in England, not an Englishman can but shudder at radicalism, as they call it. To assert the prerogative of the king, the privilege of the nobility, the monopoly of elections and the established church. We once thought England was the standard of national perfection, and all we demanded were the rights of Englishmen.

3. The influence of English law upon our country is a yet greater obstacle. The barriers of the law intimidate the boldest assailant. But the common law must come under the most unsparing hand of the reformer.

4. Another perhaps the most serious obstacle, is the influence of foreign literature and manners. A fashionable novel becomes a vehicle for the doctrines of aristocracy. The great object of the higher orders is to inculcate the belief that no industry or exertion can ever enable any of the lower orders to ascend to an equality with themselves. (See High Life in England, page 120.

Our reliance is upon the religion and morality of the people. Not the religion of the state; not the morality of the fashionable. We are the people; we are governors; we are the Lord's anointed; we are the powers that be and bear not the sword in vain. Hence if corruption creep in, the fabric will crumble & fall.

Wm. H. Otis's Oration to the young men of Boston, July 4. 1831.

Liberty has more to fear from the prejudices & mistakes of friends, than from the assaults of foes. Four errors or fallacies common to the friends of Liberty:—

1. The idea that men characteristically love liberty is an error, a fallacy. men love liberty only as they love virtue, religion — that is, with their highest and noblest powers, not their spontaneous and facile propensities & affections. He illustrated by History of France.
2. That Liberty is a right rather than a duty, a privilege rather than a responsibility, is a fallacy. Men shrink from independence, because it takes away the stagings & supports on which they lean. It is common in noble youth to shrink from many responsibilities. Liberty is a solemn truth & belongs to those who are willing to assume a heavy charge. — People under aristocratic or tyrannical governments are more light hearted, than free people, who have an earnest gravity, having assumed a heavy charge.

M. 2.292, c; M. 18.170

3. That freedom should follow, instead of leading, civilization, is a fallacy. He thought the popular notion, that no people is fit for liberty but ourselves, to be erroneous. He said freedom was the spring of the intelligence & morality of our people, rather than Schools and Churches. There may be universal education and no spirit of liberty. Religion is often the ally of despotism.

If. Hume M. 2. 158

It is a fallacy that popular Enthusiasm is unfriendly to freedom, & a dangerous element to free States. The instincts of the masses are right and all general excitements are useful in free states.

Lecture, Nov. 1856. of Rev Dr Bellows, N.Y. Unitarian.

M. 2. 262
M. 2. 294. 6.

Liberty, as the word is used by the English writers.

When a sober, rational English writer talks of Liberty, he means — a sort of free slavery — he means a distinction of rank; a established Church with exclusive privileges; a hereditary monarch; hereditary nobles; hereditary legislators; hereditary distinctions of every kind; a representative assembly that does not represent the people; a nobility of incalculable wealth; a government of almost unlimited resources derived from almost unlimited taxation. In short by British freedom, he means almost every thing the took up arms to free ourselves from.

Am. Quart. Review. Volt. 31.

Many men prefer other things to Freedom

M. 2. 134
2. 294. 6. } Many writers remark that love of liberty is natural to men, & is to be found in the greatest perfection among barbarians. John Millar admits this, but says "there are other objects preferred to liberty by all the world". — as food & raiment are preferred to independence by one expert to hunger & cold. The ancient Germans, whose love of freedom has been so much praised, were accustomed to stake their freedom on the issue of a game of yield themselves up to voluntary slavery. "In all tribes of Shepherds or husbandmen fidelity & submission to their chief is the principal point of honor & makes a distinguishing part of their character."

20
M.2.294.c. New England. [Cont. from Misc 15. 20

"Yankees have a native enterprise & quickness of parts, which has been mistaken for cunning, and to these are united a strong sense of religious obligation, and a plain, practical piety, equally remote from indifference & ostentation. Their faults arise from their situation. The general equality of property makes them arrogant & presumptuous; & the frequency of elections nourishes a spirit of intrigue and faction. They are eager in the pursuit of wealth because they are enterprising & free; they are ambitious because the highest offices are open to all; they are stingy and independent, because every man confides in himself for his property and his station in society."

From a review of The Algerine Captive, or the Life & Adventures of Doct. Updike Underhill, the M.U. above is taken — in Boston Review, Nov. 1810. The work was published at Walpole, N.H. 1797, in 2 Vols 12 mo.

This work seems to be a fiction. The Reviewer says it contains an admirable picture of the manners of the interior of New England — "of that combination of native shrewdness and well meaning simplicity, which is so remarkably the characteristic of our countrymen."

New England Working men.

Hawthorne says the countrymen of N.E. are many of them, not simple, but rather cynical. C.L.B. in N.Y. Independent says "hard, careworn, conscientious & shrewd faces belong nowhere as to New England. You find little ignorance, not much kindness for strangers, seldom courtesy — people are strong and earnest, but in a certain peculiar way, selfish.

This C.L.B. (Brace, I think.) had travelled with Americans from all parts of the Union, and he was astonished at the "unsocial selfness" of our people, from all parts. There was decent behavior, but a want of sociality & courtesy. Their faces seemed to have been long set towards money making, and it was difficult to turn them in another direction.

New Englanders perverted.

Mr. Phelps from Missouri, the champion of the border ruffians in the House of Reps. at Washington, is from Simsbury, Conn. The remark is often made, that New England men who become perverted, carry their perversion to greater extremes than any other men. When they become slaveholders, they are apt to hold the extremest proslavery doctrines, with more bitterness than those born at the south. Some New England men were the most rabid nullifyers in South Carolina. All southern people affirm that when such men hold slaves, they are the most cruel of masters. Some of the worst border ruffians in Missouri & Kansas are from New England. Some in office among the ruffians are New England men. When the son of a Puritan forsakes the principles in which he was reared, he is likely to depart further from truth & justice than any other man.

Boston Cor. of N.Y. Evangelist. Dec. 1856.

New England Intolerance in early days.

A Saltonstall's letter, rebuking this intolerance — is in Francis's Watertown, p. 135.

The Puritans left behind them the arts & poetry, and probably did not much care to see them cultivated among them, because the arts & poetry of that age were under the patronage of the institutions of the time, at the hands of which they had been so much oppressed. Both art & taste and the imagination were connected with the robes of the scarlet woman, too much, as it seemed to them.

The Puritans had imagination, but it was a practical faculty. They had nothing of the artistic taste of Southern Europe, which had not then taken root in England. The leading writers of N. England knew nothing of poetry. Their imaginations did not show themselves in poetry but in real life. [He here brings in Father Ward & his imagination human worthy of Shakspeare, and Cotton Mathers active imagination which often showed itself in beautiful sentences.]

New England People have taken the lead in descriptions of Nature: Hints of their love of nature appear in the writings of early Puritan Poets. Mother nature got the better of Puritan strictness. [He refers to Wood's description of New England, & Winslow's account of the Plymouth Colony.]

In the second Century appeared Jonathan Edwards and Benjamin Franklin, whose minds did more than any others to give an impetus to the exercise of the imagination — the former a majestic idealist, the latter the architect of our industrial life.

Before the revolution, people lived in Long metre, Old Hundred and St Martins; the revolution put into them the spirit of Yankee doodle & Hail Columbia.

Dr Channing & Mr Webster are examples of New England mind in the 19th Century. [He notices Bancroft, Prescott, Th. Parsons, Whittier, Horace Greely, and especially Bryant, "who reflected the independence, the manly faith, the love of nature, the reverence for women, the love of country & home & that passion for liberty, so characteristic of the best N.E. mind.

The Old Pine Tree Shilling had a meaning; it was a noble symbol of N. England mind; the pine was as the Puritans old tree. It need not hide its head before the stout oak of old England; its leaves are green when the oak leaves have fallen.

Lecture in N.Y. by Rev S. Osgood, Unitarian, Dec. 1856

Am. Qu. Review Vol I. 36 } New England compared with other portions of U.S.

In the East there appear to have been more learning, diligence, authorship, religious zeal, systematic frugality, and early republican principle and resolution — more founders or benefactors of Schools and colleges — more ingenious mechanicians.

Law has flourished & Lawyers, in all parts of the Union.

Medical Profession has flourished most in Middle States.

most brilliant Orators are South of Pennsylvania.

Am. Qu. Review Vol II. 42 } N. England Settlers.

The dark Ages had in a measure rolled away. The N.E. Puritans acknowledged no agency beyond natural causes, except God & the devil. No Fairies danced in the Green. No good or bad beings peopled the valley & wood, they believed in no witchcraft but those sanctioned by the Bible, and this led them to believe in Witches. The ages of witchcraft soon passed away. There was no dark, no romantic age in N.E. The adventurous, suffering, and conflicting were all realities. Savages were the being they feared, not of spectres, not imaginary beings. All was labor, exposure & reality.

[Cont. in Misc. 18.358]

Grasses & Grass Seeds. [Con. from VI. 15. 31

Rev. H. W. Beecher describes his farming operations on his farm at Lenox, July & Aug. 1855. He describes mowing & hay making; and the grass before it is mown.

"What a luxuriant forest is this tall grass, full of fine & bush clover! How full of population! Vast communities dwell here of which we have little knowledge, all manner of grasshoppers, field crickets, bugs of every shape and color, worms, birds, ants & bees. The crash of the scythe overthrows all their structures, obliterates their paths, destroys their haunts & societies, and leaves thousands under each swath. All the spiders' webs are swept away." [He forgets millers and butterflies.] He mentions a meadow lark's nest mowed over, leaving the eggs exposed to the sun.

Clover in Illinois

Mr Pomeroy who lives in N. W. Illinois, 40 miles or 50 from Mississippi river, & 40 or 50 from Wisconsin S. line, told me Oct. 1855. that wherever the land is broken up White Clover comes in, though none is seen in the prairie grass. If a piece of prairie is fenced in & fed by cattle as on pasture, White clover comes in, though it has not been ploughed. White clover grows by the sides of the paths or roads. He never heard of White clover being sown there. Red clover appears only where it is sown. He never saw White clover on the prairies in their natural state - cannot say that none ever grows among the prairie grass. Timothy is more sown than all the other grasses. — Prairie grass, tall on wet land, & short on dry land, is not like any grass here, many flowers among it. Prairies are now burnt over purposely or accidentally every year. Some damage is now & then. But the fire does not go over cultivated spots.

Grasses as food.

Man depends mainly upon the grasses for food, as well as animals. There are some 4000 varieties of grasses. The cereal grasses afford most of the vegetable food of mankind as wheat, barley, rye, oats, Indian corn, rice. The humbler grasses, grazed by cattle, furnish the great bulk of the animal food of mankind, [and of the butter & cheese.] S. Osgood's Thanksgiving sermon. N.y. 1855

Robert Southwell, the old poet, says:

"We trample grass and prize the flowers of May,
Yet grass is green when flowers do fade away."

Grass Seeds.

VI. 13. 208. 1765. Jan. 24. Society for promoting Agriculture, &c offered premiums. One of £5 for preparing the greatest quantity of land for grass, and sowing it with Clover, Timothy, Lucern or other useful grass seed. [Doubtless needed a stimulus but not much has done.

17, 8 Apl. Amamin Boston advertised Red & White Dutch Clover seed, "New England Clover seed", & Herds Grass seed. Another adv. Red & White Clover, Lucern, Foul meadow & Herds Grass seed

"To live in Clover" applied to men or women, is used by English writers.

M. 17. 98 **Grasses & Grass Seed.**

1654. M. 13. 262 Salt-marsh cattle 30/ an acre, & marsh grass 7/6 an acre in Middlesex.

M. 17. 98 1650 Wm Pynchon had "30 bushels hay seed brought up the river", at 4 bushel for [illegible] 10/ [Perhaps bought from Hadley]

M. 17. 98. 1655. John Pynchon sold "4 Dr grass seed 1/". (Chaff probably

" " 1656 do do bought 7 [illegible] Calkyn, Hartford, "Hayseed 49/6."

" " 1653 & 4. do do sold to Thomas Cooper" 5 lbs Flanders Grass Seed at 5/ per lb 25/. This must have been red clover

" " 1671. J. Pynchon bought 12½ bushels hayseed (chaff) @ 1/. 12/6

" 1655. do do sold 7 Dr Flanders Hayseed @ 4/. 28/

" 1656-6 do do sold 5 Dr Flanders Grass seed @ 4/. 20/.

" 1653-4 @ [illegible] 1d do do " 5/.

" 1658 [illegible] bought Hayseed for 11/. do for 11/80 3 bushels.

M. 17. 297. 1671. & 72. do do bought Hay seed 2½ & 6 bushels @ 1/.

17 98. . . Pynchon had hayseed of Goodman Stanley, Hartford.

M. 9. 243. 1654. Hartford sold hayseed 1654. also 1656 as above. Perhaps brought from Boston

17. 98. 1658. Pynchon had 5½ bus of English grass. Also 1667. & 1672 from Boston

Cultivating Grass by the plough.

In a Communication in the Worcester Spy. Aug. 2. 1792. mention is made of "great improvements made in raising hay on ploughed fields in Worcester County". The increased quantity of hay made by the plough, he says, is surprising. Notices a farm in Petersham.

[By the old method, grass seed was not sown, & grass was not cultivated by the aid of the plough. A change was taking place. 1792, & had been some years.

Grass Seeds & Grass 1570.

M. 13. 402. Heresbachius & Barnaby Googe. 1570–1577, inform us that in those days. "some did cast hayseed gathered from the hayloft or the racks over the ground before they harrow it".

M. 13. 401. They mention Medica (or grand Trefle of France) greater & ranker than Trefoil (Clover) but much like it. (This is Lucerne) had "cods writhen like horns", & moonshaped seeds. might be mowed 6 times a year. [See London p. 806.

M. 13. 401. Spurry – eaten as grass & sometimes made into hay. } Googe mentions these

Cytisus, or Tree Clover. (named by London. 806.

Cam 10. 63. See Hayseed and many references.

Hayseed – was sown in Markhams Time

M. 13. 354. He directs to sow a good store of Hay Seeds on a drained marsh

M. 3. 33. The Weald of Kent, Markham says, after being marled

Clover. & sown with Wheat two years, "will be well set with

1613. White Clover or Three leaved grass, most profitable for sheep & Gullocks". [This white clover was not sown, but came of itself after the marling. There must have been much white Clover in England before & after 1600, when there was any thing in the soil to bring it out – as in New England after.

1577 Clover is to be given to Lambs. Heresbachius & Googe.

Clover or Clover Good for Sheep. Mown-grass to be given to tame Conies. Markham

Turn over

Grasses and Grass Seeds
Clover, &c

M. 3. 44 In Markham's time (about 1600 to 1613. they seldom sowed grass seeds [hay-chaff], but Grass came in on good lands that had been ploughed some years & manured and made Mowing and pasturing.

London p. 46 Clover. 1607 Sir John Norden, 1607 says in his Surveyor's dialogue "Clovergrass or the grass honeysuckle" is to be sown with other hay seeds.
[Here is white Clover again, as in Markham but here it was to be sown with other hay seeds. As before remarked, White Clover must have been pretty common in England about 1600, and was called English Grass in this country; at least in Newjersey, must have been much more plenty than Red Clover in England. Is no allusion to red clover so early.

London p. 46 M. 1. 80. Says Sir Richard Weston first introduced the "Great Clover," as red clover was then called, into English agriculture about 1655, & pulsally turnips also. Yarranton makes the introduction a few years earlier.

Con 10. 7. "Small clover" (white) grew spontaneously in N. Jersey in 1684. &c. but "Great Clover seed." was sent for to England. Red Clover was called Great Clover.

Grasses in this Valley. Note Book VI. July 4. 1851.

Note Book V. June 25 1849 V. July 9. 1849 V. July 25. 1849 Grasses in Aquavitae Meadow, Hadley, & description of the meadow. Various plants not grasses, &c Thatch 7/16, Redtop 3/16, English 2/16, Quaker or Quake 3/16. all others 1/16. as clover, panicums wet poas, aira, carex, calamagrostis, &c omitting horsetail & ferns.

VI. June 12. 1851. Particular account of the Grasses &c. in Aquavitae.

V July 4. 1849. Grasses in Indian Hollow, Hatfield.
Thatch 7/16, Quake 3/16, English 3/16, Redtop 1/16, Clover and various other kinds 1/16.

V July 17. 1849. Grasses in Old Rainbow. Northampton.
VI June 18, 1850 VI June 1, 1851 VI July 15. 1851. Thatch 13/32, Redtop 7/32, English 4/32, Quake 2/32 Clover 2/32 all others 3/32. June 14. 1852. July 21. 1852. June 1, 1853 June 16. 1853 & June 30. 1853

VI Sept 10. 1851. Rowen in Old Rainbow.
Aug 14. 1851. Thatch 12/32, English 9/32, Quack 4/32, Redtop 3/32 Clover 1 1/32, & other kinds 2 1/32. Another Estimate Sept 1. 1851. Middle meadow Rowen. See same date in Note Book Sept 10

VI. Sept 18 1852 Rowen in Old Rainbow.

VI June 13. 1850. Grasses & Plants in Aquavitae. July 6. 1852, a full acct.
VI July 8 1851. Grasses in Aquavitae.
Thatch 7/16, English Spear 3/16, Redtop 3/16. Triticum or quack 2/16 Clover white & red 1/16. Panicum virgatum & other panicums, Calamagrostis, Water Poas 4 sorts, Aira, Carex 4 several sorts, Poa Compressa & other grasses 9/16 — Herbs not Grasses. Rowen in Hadley Sept 6. see next page

VI. July 8. Grasses &c in Fort Meadow * Triticum only in lower part next to river
Thatch most plenty; 2d Red Top; 3d Clovers mostly red. English Poa; 5 White Clover. Other Panicums, Carex, Poa serotina, little Hedgegrass. Other Herbs. Grasses west of Road about & below Fort River as given

Grasses & Grass Seeds

Grasses on Homelots in N.H.

Note Book, June 25. 1850 — June 28. 1851. 6 or 7 principal species noticed. [See below, when 7 sorts are named.
June 12. 1852, Homelots. June 14. 1852: June 6. 1853. and June 16. 1853
June 9. 1855

Grass in Middle Meadow

Note Book, June 30. 1851
Quack Grass 5/16. Thatch 5/16, English 3/16, Redtop 3/16, Clovers, Cina, Water Poas, Sedges & others 2/16. July 11. 1855

Note Book July 9. 1852. Grasses in South Meadow

Hockanum Meadow. West of River

Note Book V. June 27. 1849 — Growing / viz. Andropogon, some wild oats (much A. scoparium) 2/3 of all. English perhaps 1/6. Redtop, clover & others 1/6. Thatch is predominant.

Hockanum Meadow. East of River.

Note Book VI. July 5. 1851. Andropogon 4/16, Redtop 5/16, English Poa 2/16, Red & White Clover 3/16. Others 1/16.

Recapitulation, as to Northampton.

Note Book VI. July 8. 1851. Homelots & Upland mowing, excluding swamps, seldom ploughed — yield 7 sorts chiefly. 1st Vernal Grass, 2 Poa pratensis & trivialis, 3 Herdgrass, 4 Redtop, 5 Red clover, 6 White Clover, 7 Festuca.

Upper or Ploughed Meadow, when land are in grass only a few years — Red Clover, Herdgrass & Redtop are the only grasses sown. Some others come in.

Note Book VI. July 8. 1851. Inundated Meadows or Lower Grass Meadows in Northampton, Hadley and Hatfield: chiefly 6 kinds, viz.
1st Andropogons, 3 species, or Thatch
2 Redtop, including some whitetop
3 Poa pratensis, and some trivialis — both called English
4 Triticum Repens — called quack, witch, couch &c
5 Red Clover
6 White Clover.

Vernal Grass & Herdgrass of uplands seldom grow on low meadows; & andropogons are rare in upper meadows and uplands. Would grow in upper Meadow if not ploughed

Grass Lots noticed, July 9. Round Hill; July 11. South meadows: and lot on Market Street; July 14 on John King home lot same 7 kinds of grass, and carex
July 15. Remarks on Homelot Grasses, 2d crop.

July 15. 1857. Estimate of Grasses in Old Rainbow
Andropogon 10/32 or 11/32. Redtop 9/32, Poa pratensis 5/32, Triticum or Quack 4/32 or 3/32, Red & White Clover 7/32 Cina, Calamagrostis, Carex, Panicum, Poa serotina, and other grasses 2/32. Increase & decrease of some grasses

Aug. 1. 1851.
2. 1857
15. 1857 } — do — in do on uplands

Sep. 6. 1857. Rowen in Aquavitae
Andropogons 11/32, Poa pratensis 8/32. Triticum repens 5/32
Clover, red & white 3/32, Redtop 3/32, Panicum virgatum
Calamagrostis, carex, Cina, P. agrostoides, Water Poas
Setaria & other grasses 2/32

July 4. 1853. Hadley meadows.

Cont. on page 91.

306 Old paths & Roads between Con. River and Boston. [Cont from Misc. 4. 326. Misc. 3.172 & preferences
M. 2. 296 c.

First settlers of Hartford, &c. went through Dedham, &c. seem to have gone S. of Chickopee river — may have gone near the W. Oxhead mine in Sturbridge, where some of the first explorements.

M. 3. 172 & Town mag. II. 152 An old Road path north went through Sudbury, Marlborough, S. Cust, Northborough into Westboro, and thence through Grafton — calls Nipmuck path. So say some writers.

M. 9. 14. where 1654 and 1662, was east and South east of this — did not go to Marlborough, & apparently turned Southwesterly in East Sudbury & kept up east side of Sudbury river crossing the Indian place in Cochituate brook in Natick, and went through or near a part of Framingham & a part of Hopkinton (into Grafton I suppose).

M. 9. 15.

M. 3. 172. (But earlier than this, viz in 1648, after Lancaster settlement had begun, Gov. Winthrop says: "this year, a new way was found out to Connecticut by Nashua, which avoided much of the hilly way." — where did his "hilly way" go? where did the "new way" go from Lancaster? since next there no settlement west of Marlborough or between Lancaster & Springfield. no settlement at Marlborough, but one at Sudbury.

They would not go from Lancaster to Worcester — the latter being only S of the latter. Did they not go to Quaboag, was not this the first of passing through N. & place from Springfield &c. to Boston? Northampton & Hadley were not settled. Was not this the road that at a later period went from Hadley through Lancaster to Boston.

M. 3. 172. The road that went from Marlborough through present Shrewsbury, Worcester, &c. to Brookfield, was laid before 1665, and on to Hadley. The settlement of Brookfield may have fixed the road here, soon after 1660. The Springfield people may have preferred this to the route through Lancaster. Or the Connecticut Towns may have taken this route to get to Boston. Nothing certain — I am confident that Lancaster and Worcester were not on the same E. & W. route in 1648 or at a later period.

M. 3. 172 Gookin in 1674 mentions only two routes to Connecticut, viz. the old Roadway through Grafton (Shawanames) and the new Roadway, N. of Brookfield (viz. Worcester):

M. 9. 15. Middlesex Co. ordered a road laid from Watertown to Marlborough, and from Marlborough to Quaboag 1674. Called then "a highway for the country."

Town mag. Lancaster to Sudbury — a highway laid out in II. 283. 1653; was their principal route to Boston many years.
Lancaster to Concord — a road laid 1656.

Town Mag. The N. & W. "Country Road" from Boston to Albany, passing through II. 76 Leicester, was petitioned for in 1722, & Leicester appropriated £12. 2. for their share in making it. [This was done by the old path with some alterations. Perhaps made so that cart could travel it — perhaps not — This County road ran through Shrewsbury when it was settled in 1717 — laid out by Middlesex. 4 rods wide, no courses given. 1510 rods in measuring

II. 73.

Old Roads between Conn. River & Boston

Mass. 2. 160 } 1700 } Road very bad between Worcester & Brookfield. £5 from Colony

Mass. 2. 186. } 1715 } Hampshire Representatives propose a road for carts and waggons from Marlboro' to Springfield and from Brookfield to Hadley. Committee appointed.

Mass 2. 193. } 1722 } 12 £ expended by Jos. Parsons & another between Worcester and Brookfield. A colony grant.

1.2.297 Reforms & Reformers or Improvements } Con. from M. 14. 425.

"Whenever it is attempted to force improvements upon an unwilling nation; whenever an effort is made to introduce great reforms among a people as yet unfit for them; in fine, whenever governments try to civilize subjects by mere legislation, such attempts will always & inevitably prove failures!"
[N.Y. Christian Inquirer, May 2. 1857, on the innovations of the Sublime Porte.

Reforms are slow.
The steps of the world toward civilization are painfully slow, and in the reforming of great abuses the work of half a century can hardly be considered conclusive. In legislation England has unquestionably been in advance of the direction of civil & religious emancipation, for upwards of 200 years past the cry of "Reform!" is still resonant there, & the legislatures of the Church, the pondering exactions of the treasury, and the harassing delays of the Courts of Justice, We must not despond.
N.Y. Tribune June 23. 1857.

Unless mankind take an interest in schemes formed for their improvement & the enlargement of their privileges; unless the community actively in their execution, it is in vain to expect their success. It is the running stream, not the stagnant pool, that diffuses fertility & verdure. In Mandoos, we see the stagnation of human intellect — a state of society stationary for thousands of years — Yet Christianity is capable of giving them new activity, such as nothing else can do.
City Evangelist Oct. 1857

M.2.281, Hospitality.

Poverty and hospitality are often twin sisters all over the globe. The less they know of comfort & luxury, the more readily they afford shelter to the wanderer & the sufferer. Putnam's Mag. June 1856. p. 58.

M.2.263, Enterprises or Great Undertakings.

N.Y. Independent Jan. 1. 1857. says "no great enterprise can be carried out, except by bringing private interests into play; and no really practicable scheme of building a rail road to the Pacific can be made without the assistance of those who work to make a profit out of it. [In other words, no great enterprise can be carried through without letting individuals make great sums of money out of it — This is generally true — not always

M.2.291 "Knowledge is power."

This has been attributed to Bacon, & also denied to be in his writings. Bacon does say in his treatise de Haeresiis — nam et ipsa scientia potestas est. But he does not use this expression precisely in the sense attached to it at the present day. He is describing a sect, who he says imply in their doctrines that Gods power is less than his knowledge, "for knowledge itself is a power." His meaning is that the capacity to know may be termed a power, not that knowledge confers power.
Illustrated London News, 1856.

The sentiment however is in Proverbs XXIV. 5, "A wise man is strong; yea, a man of knowledge increaseth strength."
Prov. XIV. 6. "Knowledge is easy to him that understandeth." [Three Proverbs as to religion or secular knowledge.

General Education, Universal Knowledge, will not accomplish much. We must have a dominant, all subordinating speciality. Save the average to be ignorant of many things, lest your attempts to acquire general knowledge end in General ignorance.
N. Fellows, of Newburyport.

[Cont: in M. 19. 244.

Lecture Days in N.E. [Continued] 12. 1864.

M. 3. 159. Lechford mentions that there were Lectures in divers towns on week days: on Boston on Thursdays.

M. 4. 253. Lectures on week days began in Old England by the Puritans before they came here. John Cotton had weekly Lectures in Boston, in old England.

M. 4. 255. all did not have Lectures. Mr Rogers was in Rowley 10 or 12 years before he set up lectures. Had a Lecture once in 2 weeks.

M. 4. 250. Rev Mr Thatcher had a Lecture once in 2 weeks at Weymouth.

Mass. 3. 368. & oth. pages. In 1684-9 Lectures were as follows in some places—

At Braintree on Wednesday same 1706.
At Weymouth on Tuesday. ~~Thursday~~ 1711
At Wedham on Wednesday. same 1706.
At Dorchester on Tuesday. same 1706, 1710. same 1660
At Boston on Thursday. same 1728.
1706 At Medfield on Wednesday.
1709. at South Braintree on Tuesday

1672. Dorchester agreed to have a Monthly lecture on ~~a~~ the day of the week (Wednesday) in addition to ye Lecture on Tuesday. Began July 16. 1673. (Wednesday).

M. 4. 11. 12 M. 4. 12. 1675 Aug 11. Lecture Day kept as a fast at Dorchester, Wednesday.
" " 1675 Dec 29. do " " do " Wednesday

Hist 4. 8. Lectures turned into Humiliation days. 1663. in several towns

Dorchester, ~~Tuesday July 16~~ Aug. 18. Feb. 27. 1666. Tuesday
suburbs. Charlestown Aug. 28 this would be Friday. was it so? yes. See Frothingham
Cambridge Wednesday. Sept 12 Wednesday ~~Feb~~ Feb 14. 1666.
Roxbury. Tuesday. Sept 8 Tuesday Feb 6. 1666
New Ch. Boston Sept 18. This would be Friday. was it so?
Watertown Wednesday Sept 23
old Ch. Boston Oct. 2. Thursday Nov. 5. 1685. April 18. 1689. This would be Friday. Cannot be so.
Dedham Wednesday Oct 7. Thursday Dec. 25. 1660.
Braintree Wednesday Oct 14. Wednesday March 21. 1666.

Boston seems to have had no regular Lecture but the "5th day" or Thursday Lecture. It was carried on by ministers of first church solely till after 1679, when other pastors aided. Lecture still continued 1830 Parkers 20 or 30 church had lectures sometimes before 1679. [Women's Old South, note p. 17.

1723. Jan 7. Bartholomew Greene began to publish News Letter & changed the day of publication from Monday to Thursday "to accommodate people from the country, who came in to ~~the~~ attend the Thursday Lecture". Change made from Feb 4 1723 to Feb 7 — two papers in one week — [This indicates that there was a quarterly gathering at the Thursday Lecture from Boston and the country

Frothingham p. 200 The Lecture in Charlestown was on Friday — early established — not mentioned till 1657. Was kept up over a century. There was a sermon, exposition of Scripture & of leading articles of faith in the forenoon. "It was a day of general interest, when many flocked from neighboring towns to hear a favorite preacher; and hence it was made a great day for punishments!" Andros was deposed on a lecture day in Boston. April 18. 1689.

Lecture Days for punishment. [M.12.184

Were the days in which most people assembled and so were selected for days to inflict punishments.

M 5.52. John Stodder for killing the Bolles family, 1678 was to be executed Oct 9. "after the Lecture". at Hartford

M.14.260. A man for fighting in Watertown M. house was to be whipped 20 stripes "on their Lecture day at the meeting house immediately after the exercise is ended"

Col. Rec. Con. I. 142 } Robert Bartlett for slander was to stand in the pillory "Wednesday during the Lecture & then be whipped", and fined £5. & imprisoned 6 months. Hartford

Ibid I. 168 } Peter Bussaker for filthy & profane expressions, to stand in the pillory during the sermon & after the sermon to be severely whipped. 1648. Hartford.

Ibid I. 129 } Susan Cole for fornication is to be whipped now, and "at the next Lecture". 1645. Hartford.

County record I. 255 } Mr Russells negro, for misdemeanors, was to be whipped at Hadley 15 stripes "on the next Lecture day there"; or pay 30/.
March 30 1686

Lectures followed by frolics.

1763. Feb 16. Mr Ballentines Diary says "6 neighboring ministers met and agreed to have Lectures at each others parish once in 6 weeks, if encouraged by the attendance of people, and if it does not occasion young people to frolic after it." (He does not allude to the Lectures afterwards - probably did not take place.

Con. 3. It appears in the proceedings of Windsor that the Lecture that town 1651. 52. 53 &c was on Wednesday How often, does not appear. Public business was often done after Lecture, as well as on Training days.

M 12.184 Lecture at Hartford was on Wednesday
Lecture at Wethersfield probably same day of week -

M.12.185 Markets and Lectures were on the same day of the week where the time of both is noticed, probably in all cases. Boston Fair not on same day as Lectures.

M. Rec. I. 110. 1633. "The keeping of Lectures at the ordinary hours in the fore noon" is found prejudicial, by losing a whole day, and bringing charge & troubles to the place where it is kept. Not to begin hereafter till 1 o'clock Afternoon.

I. 290. 1640 Above repealed. Church to order when lectures shall begin.

Hamp. 110. Lectures in Hampshire 1675. Those going to meet. across river for Id

712 Worship of God. Bowing, Kneeling.

M. 2. 214c. Chr. Spectator 1836. p 260. Prayer p 180. M. 2. 140 Return in prayer. M. 18. 68 M. 19. 155.

Worship, is chiefly & eminently the act of paying divine honors to the supreme being. Webster

To Worship, is to adore, to pay divine honors to, to reverence with supreme respect & veneration. Ibid.

Worship in Scripture, is fame, glory, homage, praise. Buttmworth's Concordance

Worship of God amounts to the same with what we call religion. This worship consists in paying due respect, veneration & homage to the deity, under a sense of obligation to him; to be shown in prayers, thanksgiving &c. &c. Buck's Theolog. Dic.

Buck mentions two kinds of worship; Private and Public.

He gives directions for private worship, says some have objected to public worship, but without sufficient ground. He quotes scripture to show the propriety of public worship. His quotations are less conclusive than I had supposed. That is, they seem, or most of them seem to refer to private or individual worship. He shows the utility of public worship. This is not difficult.

"To fall" "Down" in Worship — Deut. IX. 18. 25. Josh. V. 20. Fall on the face. Mat 26. 39

[Worship, when the word is used in the bible (see Buttmworth's Concordance) is in almost all cases private, & not the act of an assembly, and in very many cases it refers to idol worship — It was frequently done by bowing down or bowing down to the earth; that posture seems to be called worship. Kneeling is only once or twice mentioned, & in connection with the word worship. The term worship is never used in reference to Christian Assemblies in the New Testament.

To bow before the Lord, is several times used, "I bow my knees to God," is used.

To bow down before God, is also used — & to bow down to men: to bow down to the earth, to God & to men. Ps. 95. 6. "Let us worship and bow down, let us kneel before the Lord."

To bow the knee. The Egyptians were ordered to "bow the knee to Joseph". "To me [the Lord] every knee shall bow." Isaiah "I bow my knees to the Father", Paul says. "Every knee should bow at the name of Jesus."

To bow. Lot bowed to the ground to the 2 angels.
Jacob bowed himself to the ground 7 times when he met Esau. & his wives & handmaids & children bowed to Esau. Joseph's brethren bowed themselves to him to the earth. Ruth bowed to the ground to Boaz on her face. Abigail bowed herself on her face to the earth to David. Bathsheba bowed to David, with her face to the earth. The sons of the prophets bowed to the ground before Elisha. The Shunamite bowed herself to the ground to Elisha all Israel bowed themselves to the ground and worshipped and praised the Lord. [What does worship mean here?
They bowed themselves & worshipped Hezekiah & Josiah
They bowed to Haman. Mordecai would not bow.
They bowed the knee to Christ on the cross in derision.
Abraham bowed down himself to the children of Heth.
Bow down. The people bowed down to their Gods (heathen gods.
Amaziah bowed down to the gods of Seir or before them.
The women at the sepulchre bowed down their faces to the earth, being afraid
Bow the head. Abraham's servant bowed his head & worshipped the Lord. Joseph's brethren bowed down their heads to him.
The children of Israel bowed their heads and worshipped.
Moses bowed his head toward the earth & worshipped.
Balaam bowed his head to the ground. Jehoshaphat &c.

Worship of God.

To bow — continued.

Abraham bowed himself to the 3 angels.
Samuel "stooped with his face to the earth & bowed himself" to Eli and said.
Joab "fell with the ground on his face & bowed himself" to David
Absalom bowed himself on his face to the ground, to David
Cushi bowed himself to Joab.
Araunah bowed himself on his face to the ground before the K.
Ornan bowed himself to David with his face to the ground.
Nathan bowed himself to David with his face to the ground.
Solomon bowed himself to his mother, while others bowed to King Solomon.

Lifting up Hands. Ex. IX. 29: Psa. CXLIII. 4: 1 Kings VIII. 22: Isaiah I. 15.
Standing with Hands — Standing forth Hands — once with Standing — at other times no other posture mentioned.
2 Chron. VI. 12.

Kneeling

2 Chron. VI. 13. Solomon kneeled down upon his knees, at the dedication.
Daniel kneels. Christ kneeled down & prayed. Luke 22, 41
Stephen kneeled down & cried with a loud voice. Lord, &c.
Peter kneeled down & prayed (with the body of Tabitha
Paul kneeled down & prayed (with others.
"We kneeled down on the shore & prayed. (Paul with Co.
Acts XX. 36. Paul kneeled down & prayed with them all.
A man kneeled down to Christ: A leper kneeled to him
The Egyptians "bowed the knee" to Joseph.
Ezra kneeled. Every knee shall bow.
They bowed the knee to Christ on the cross in derision
Not bowed the knee to Baal. I bow my knees to God (Paul

Standing.

"The Hebrews prayed in the attitude of standing, an attitude that was observed in the Synagogue and in the ancient Christian Church, and is to this day among Oriental Christians." Sometimes prostrated themselves on the ground at full length. Sometimes they kneeled. Judges XX. 26. Luke 18. 11. 13 Jahn p. 500.

Kneeling on Sundays & from Easter to Whitsuntide was forbidden by Council of Nice. The Church of Ethiopia does not kneel at divine service. "The Russians esteem it an indecent posture to worship God on the knees."
"The Jews usually prayed standing." Buck. p 197.

Worship. In many cases in Scripture, "to bow down to the ground, &c. seems to be called worship, without any other act. Worship was a posture merely, apparently, in many cases.

"Prostration upon the earth scarcely signified more among the orientals, than a nod of the head, or an extension of the hand among the less animated and more moderate inhabitants of occidental nations." Jahn p. 187

Jahn calls bowing down to men a form of oriental civility.

"In the presence of the great & noble, the orientals incline themselves almost to the earth, kiss their knees, or the hem of their garment, &c. In the presence of kings & princes, they prostrate themselves at full length upon the ground, sometimes with knees bent, touch their forehead to the earth, & kiss the earth or the feet of the king or prince." Jahn 187

It was the same among the Hebrews. Words "used to express the attitudes and acts of salutation mean: to incline or bow down the head: to bend down the body or bow low: to bend the knee, also to salute one: also to bend down to the earth, to fall prostrate on the earth, to fall with the face to the earth." Jahn. 190.

Prostration = the Greek proskunein, & the Latin adorare.

"The various positions of body mentioned above, were assumed in the worship of God." The Greeks & Latins maintained that prostration of the body should be done only in the worship of God. Jahn 190.

Con. next page

Ref. to N. Test.

Worship of God. Kneeling, Sitting, &c.

It has been said that they did not in ancient times, or Bible times, worship God in a sitting posture. This is probably true. They had no chairs in the east. The word chair is not used in the bible, and the word stool but twice, & then does not designate a seat to sit on — They sat on the floor, on carpets, mattrass, &c. at their houses — and when they wished to humble themselves, they sat on the ground, or in the dust. In their places of worship, I conclude there were no seats, and those who sat, sat down cross legged on the ground or floor, apparently as abject and humble a posture as kneeling, or more so.

Sitting on thrones, or judgment seats &c. is not uncommon in the bible.

David sat in prayer. 2 Sam. VII. 18. Nehemiah probably. Neh. I. 4.

Sitting in Prayer.

"The modern position in prayer, so much adopted, has certainly the advantage of the old, in that it is more comfortable, easier; but with men of the stamp of your fathers, [they stood in prayer] such a consideration would have little weight".

Wright's History of Easthampton. p. 14. — 1852

"The London Cases". Cambridge, 1700.

The authors of this book (of the Church of England) say that "the primitive Church thought sitting to be an irreverent posture in the service of God," and "in most places the people were not permitted to sit at all, not so much as at the Lessons or in Sermon time." He gives extracts to show that it was the general custom to stand the whole time of divine service". He says however that in some places the people sat at the reading of the Lessons and hearing of the Sermon, but in others they were not allowed to sit at all in their religious assemblies, and in most of the eastern churches at this day (1700) no seats are erected or allowed for the use of the people.

This writer & these writers does not pretend that they kneeled in public worship, not even in prayers, but generally stood up, especially at the lessons and Sermons — Standing was considered an "adoring posture". This writer believe standing was the posture at their prayers and at the Sacrament on the Lords Day, and for 50 days after Easter; but suppose that the people kneeled at prayers and at the Sacrament on ordinary days [week days] except the 50 days. This is not proved — certainly as to the sacrament.

"Standing" is here said (p. 166) to be the common mode of feasting — in eastern countries. The ancients "never sate at all".

M. 2986. Seats in Synagogues &c.

The chief seats in the Synagogues are mentioned, & John notices Seats in the Courts of the Synagogues. Were chief seats any thing more than chief places? Were there Seats of any height in the Synagogues? There were seats of those who sold doves in the portico of the temple, but did the people in the Courts of the temple have any seats? Did early christian assemblies have any seats except such as were in the rooms of houses?

Worship of God, Preaching, Selling, &c
Sept. 18. 68

A half Episcopal Presbyterian complains that there is in "an undue exaltation of sermons" and a comparative disregard of "prayers" or "devotional exercises" in Presbyterian & other churches. He insists that the "prominent object of your religious assemblies is the worship of God?" N.Y. Tribune

[It may be doubted whether the New Testament idea of Religious Assemblies is to worship God principally. Was not religious instruction the prominent object of those assemblies in the days of Christ & the Apostles? I think it was.]

One who has been a Congregational minister 17 years & had opportunities for extensive observation, has formed an opinion the reverse of the above. He says — "it is a mistake to separate preaching from public worship, of which it is an essential part. It is a solemn annunciation of the truth in the name of the Lord, enforcing upon the hearer the obligations of Christian duty. The christian ministry was appointed, called & commissioned to preach — to disciple and baptize, or introduce into the christian church, and while public prayer & praise are indispensable, nothing specific is said of them in the commission of Christ to his apostles."

"The mistake of those who would exalt the other services to the disparagement of preaching, lies in the introduction of a sacrificial & priestly service into the christian church. In papal service, the repetition of the sacrifice of Christ in the mass is the principal thing in public worship."

"Protestantism rejects the idea of any other sacrifice than that offered personally by Christ himself. Hence the christian ministry is a preaching and teaching ministry & not a priesthood. The worship of God is not to be performed by them for the congregation, but is to be offered by the congregation as a spiritual worship, in which they are all to join; the officiating minister giving audible expression to their devotions."

He believes extempore prayer much better than a printed form; for though extempore prayers often lack vitality and fervor, he does not learn that there is more or even as much vitality in a formal service. The remedy lies in the increase of spirituality, and not in a form.

Where preaching has been partially or wholly dispensed with, or where little is made of the sermon, the people have relapsed into profound ignorance. A sacrificial or priestly religion requires only the ability to go through certain prescribed ceremonies, while the office of a religious teacher or preacher requires talents, learning & piety.

The writer believes that the Protestant pulpit is still a great power, & denies that it is losing its hold upon the masses.

N. C. Brooklyn, Aug. 10 1857 in N.Y. Tribune.

Those who do not attend public Worship.

At the General Association of New Hampshire, Aug. 1857, it was stated that more than half the population of the whole state are habitual neglecters of public worship. In many towns there is no sabbath.

Rev. McClintock stated at Boothbay, Aug. 2. 1857, that after deducting the young, the infirm & the aged, only one third of the remainder attended public worship in the State of Maine.

Note B9 Vol. 80

216 Christian Names [Cont. from p. 82. See p. 354

M. 2. 242 & sequences
Some strange ones.

M. 7. 244. Kerenhappuck Proctor, of Falmouth, Maine was daughter of Samuel Proctor & born 1729.

Hist. Col. R. Island Vol III. 252 } Maher-shalal-hash-baz Dyre - probably sent to Wm Dyre, Lived in R. Island

Our Climate & its Effects. From next page New England Farmer for March 1857 — cont.

M. 12 p. 163 } The Anglo American are less robust than Anglo Saxon Europeans. They have less muscular fulness; less breadth of chest, and fewer of the common marks of strength and hardihood. But they can accomplish as much labor, having superior activity & energy, attributable to our climate; the nervous energy counbalancing the muscular inferiority.

The N.E.F. admits that our climate is a bad one for invalids. To preserve one's health & enjoy our weather, one must be temperate & use invigorating exercise.

Our brilliant autumns with bracing winds & clear skies produce an invigorating influence; and there is no other season when so much labor of body & mind is accomplished.

Climate of Pennsylvania 1745 & 1750.

"Our climate is too much on the extreme both of heat & cold" 45
"The extremes of heat & cold in this climate are very great and it is unhealthy" 50 Letters from Phila. 1745 & 1750 in Port Folio Jan 1813.

Cont. on Misc 19. 364

Climate, Seasons, &c (Cont. from M.12.163

Our Climate has a strong stimulating effect on foreign bred animals which accelerates the action of the heart. A man from Great Britain is said to increase his pulsations 15 in a minute when he comes here. [This is doubtful] The effect is thought to be similar in cattle. Domestic animals incline to deteriorate when removed to a different climate, colder or warmer, or so we do. It was observed by the first settlers of this country, that p. 43 "the cows raised from those first-imported were soon found to be smaller than their dams". Arabian Horses imported into England give birth to a progeny inferior to themselves. Sheep lose their value, in fact, when taken to a warm climate. It requires years for an animal to become acclimated.

The climate has transformed sturdy, portly John Bull into thin, active, wiry brother Jonathan. 1856. N.Y. Rural New Yorker [He attributes some things to climate that belong to other things.

Climate of Wisconsin.

A resident there, in Portage Co. says in a letter in Drews Rural Intelligencer, Sept. 1856, that the climate, as to heat & cold, is much like New England, though the changes from one to the other are more sudden than in N.H. and Maine. Spring seems to come on a little earlier, & autumn posts a little later, than in N.H. & Maine. The winds are more powerful in Wisconsin than in N.E. & prostrate trees over a great extent of country like a whirlwind in N.E. Thunder storms are more frequent & terrific in Wisconsin, & sometimes continue one, two or three days, & the heavens are in a blaze and thunders roar, for hours, & sometimes for nearly a whole night or day. Fires sometimes run over the land. He came near losing his buildings; & had 80 acres burnt over with the rails, fruit trees, & some pine &c trees destroyed.

November.

The N.E. Farmer for November, 1856, says November is often a third month of bright suns & soft air, and that its reputation of being a blustering, pitiful, gloomy and uncertain, has not been true for many years past; farmers have been able to attend to out-door business. The description of an English November cannot be applied to that of America.

See M.12 p. 163 (p. 216 of Mss.) Our Climate, & its effects on man.

The English climate is changeable, though not equal to that of N.E. and Sir H. Davy says such a climate is the most suited for activity of mind, and the least suited to repose. To be tranquil in such a tumultuous atmosphere is a labor. The English are pre-eminently active, says Sir H.D.

The N.E. Farmer for March 1857. says the N. England climate is more changeable than that of Old E. and the people more active. Northern nations (Europe, America, &c) have in all ages been physically and intellectually superior to the inhabitants of the luxurious climates of the south. A warm climate enervates the mind as well as the body. Climate has an influence upon both government & religion. Comfort & indolent ease belong to the south; energy, courage, independence, wealth belong to the north.

M. 2. 114. Our N.W. wind in N.E. is invigorating & produces energetic traits of character, but it does not invite to repose. It is a stimulant to action. It prevails more than any other wind — The N.E. Wind prevails in Spring & is chilly and uncomfortable; consequently crops on the sea coast of Mass. are not so forward as in the western part of the State and not so frequently injured by late Spring frosts. [See page 216

Female Physicians, Surgeons, Midwives

Cont. from Misc. 15. 314

Midwifery.

Ed. Enc. XIII. 260 261 } "In all ages and every country, the practice has been generally in the hands of females: and the appellation of the practitioner is always feminine, except the French term accoucheur."

In 16th century, a German published the "Garden of Rosis in women" (this is English title) which was translated into all modern languages from the German, & became the code of instruction for midwives. Other works followed in 17th century and 18th. It seems that the services of men were called for in difficult cases in 17th century. When men began to be generally employed in England is not stated.

Doct. Wm Shippen first gave public lectures in surgery and midwifery in U.S. at Philadelphia in 1762; and practiced midwifery extensively.

1713 Mrs Buxton, a midwife, died at Salem Village in her 90th year. V.R. 4.67

1732 m.4.155. Ann Pond died in Dedham June 5. 1732. aged 90. having been a midwife near 50 years.

Fairholt p 68. } "The Anglo Saxon ladies were much skilled in physic; and the time unemployed in that was generally devoted to works of charity, to study, and to needlework, in which they were great proficients"

m.9.59. Clarendon says women applied plasters & posset drinks in the country. [I infer that they were the principal physicians in country places] He says "men seldom apply to physicians in ordinary agues, but to receaved and known medicines". [Doubtless females were employed for

M.18 p.187 Buchan says 100 years later, that women were the chief Ague doctors in Great Britain.

M.7.24. Burton says his mother was skillful in chirurgery — soreeyes, aches; she cured an ague by applying a spider, which was worn as an amulet.

Ed. Enc. II. 100 } Physic and surgery had been principally practiced among northern nations by their old women But as religion advanced among Anglo Saxons, it became fashionable for the clergy to prescribe. They gave prescriptions with holy water, & regulated them by the aspect of the moon & stars. They were apparently no better at the healing art, nor less superstitious than the aged nurses they supplanted.

Chron. III. 54 } Aged females became the physicians, as females had always been the nurses, of the Anglo Saxons & other men practiced medicine in Bede's time; he mentions Physicians several times. Monasteries had a man called a physician

Books on Midwifry, published in London, 1733.

"Two Hundred and Twenty [illegible] in cases in Midwifry" by the late Wm. Giffard, "Surgeon and man-midwife". Price 2/. mostly difficult cases.

Essay on the improvement of Midwifery, with 50 select cases, collected from an experience of upwards of 25 years. By Edmond Chapman, Surgeon. 3/6

[They seem to have been men-midwives in England a few years after 1700, & perhaps before. They may have been called only in difficult cases.

220 Surgeons & Physicians and Medicines [Cont from M. 15. 315

Ed Enc. 9 XI. 327 } Tyrannical principles, aided by the same passion for the extraordinary which in former ages led to a harsh treatment of almost all diseases, have been in some measure the causes of the cruel severities practised with the insane."
[what is meant by "a harsh treatment of diseases"? and how should a "passion for the extraordinary" cause it?

Baxter a Physician.

Baxter says he was forced 5 or 6 years to practice Physic by the people's necessity. A common pleurisy happened, and no physician near, so he was forced to give advice, & could not afterwards avoid the importunity of the town [Kidderminster] and the country around. He never took a penny of any one therefore he was clowded with patients; sometimes almost 20 were at his door at once. He had more success than he expected but could not endure it, because it hindered his other studies and he feared he should miscure & do harm. So he procured a good physician to come & live there, & did not meddle with the practice again. From his own writings.

M. 6. 154 1686 } Instruments of the Barber Surgeon in Boston. He had 14 silver instruments in a box, case of 7 lancets Incision knife, saw, dismembering knife & 16 other instruments — small syringes, glister syringe, a rack, salves & gallipots, scissors, forceps, &c

M. 13. 185. 1758 &c. Surgeons Instruments advertised.

M. 4. 135. Nov 1719. An Englishman adv. that he is a cancer doctor.

M. 4. 135. Dec 1719. Dr Boylston cures a cancerous breast & dresses it in 5 minutes & she got well. [A sort of a back fire against the cancer doctor from England.

Cramp Rings

Faithholt says (p. 590) "Cramp-rings as a preservative from disease are noticed; and they were superstitiously constructed of the handles of coffins." This in England.
[Cramp rings are once advertised in Boston, I think
Petigrew's Medical Superstitions, give an account of such things. Quoted by Faithholt.

Medicine (N. A. Review. 1822. p 135

"The uncertainty of medical science, the vacillating state of theory and opinion, the great number of systems which have been successively adopted by the profession, have become popular, perhaps almost universal, and have at length been discarded," are circumstances detrimental to medical reputation. "An individual who has distinguished himself in one generation, may be forgotten or become an object of ridicule in another."
Review of Life & Writings of Bichat.

"The writer, however, thinks physicians do not differ so much in regard to the laws of the system & the practice in diseases, as they do in their language & hypotheses.

Anglo Saxons.

Chron. Had old women, & then clergy for physicians & perhaps others. To cure diseases they used charms, spells, exorcisms, supposing diseases to be produced by evil beings

Surgeons, Physicians and Medicines.

Pages 222, 223 omitted through vanity care.

London Magazine, 1733, in notices of new publications, shows that there was then a controversy between regular & irregular physicians. They said hard things of each other on the title pages. H. Bradley, regular, calls the others "Enthusiasts & Empirics who act upon Uncertainties" and calls the others "Scholars & Physicians who act upon sure rules & observations". 2/

An "Encomium Argenti Vivi, or a Treatise on the use & properties of quicksilver." It is called a "surprising mineral" & its use recommended. With remarks on an opposer. 1/ — "An Antidote" in reply, showing the danger of taking crude mercury is not supported by facts. Admits that it has evil consequences in preparations. 6d. — Suits a controversy about Quicksilver.

"The English Malady, or a Treatise of nervous diseases of all kinds, as Spleen, Vapours, Lowness of Spirits, hypochondriacal & hysterical distempers. By George Cheyne. 6 Inch's "Historiae Medicae". 1/. Title page in Latin. Price 6/.

Dr Warren, about "the late raging fevers", & the danger and unwholesomeness of Jesuits Bark. Translated from Latin. price 2/.

Diseases of York in Latin, by Wintringham. 3/.

"The Treasury of Drugs unlocked" by J.J. Berlin of London "merchant in drugs". 1733. 1/.

Hampshire Physicians.

Deeds 183 | Ebenezer Fletcher was Physician at Westfield in 1731 and 1732

Deeds 213. He was Physician at Suffield often this, in 1735

Deeds 193 | Thomas Barnard was physician at Hadley in 1735.

Deeds 217 | Ebenezer Terry was Physician at Enfield in 1732

Reformers.

"Nature & Art in Disease". By Dr John Forbes. M.D. F.R.S. &c. Physician to the Queen's household. Reformers have been preying & the tree of medical science for 50 years, and Forbes has within a few months made havoc with some of the principal branches

"Nature in Disease" by Jacob Bigelow, M.D. Prof of Mat. Med in Harvard University — lately published. He follows close upon the footsteps of Forbes. Conservatives can hardly wage successful war against such facts & reasonings as Dr. Bigelow brings forward. "It is a new era in medicine to find such men as Sir John Forbes, Jacob Bigelow & many others, "inundating the dogmas of the past & sitting with teachable minds at the feet of nature!" N.Y. Independent March 24. 1859.

Barbarism of medicine.

"A few scores of years ago, sick people were made to swallow burnt toads, powdered with worms, and the expressed juice of woodlice. The physicians of Charles I and Charles II prescribed abominations not to be named. Barbarisms as bad as that of Congo or Ashantee. Traces of this barbarism still linger in the greatly improved medical science of our century"

page 610 of Atlantic Magazine, May 1859.

The Healing profession, he says, have but recently emerged from a state of quasi barbarism.

224 Hell, Devil, &c. [Cont. from M. 12, 383.

Some men still believe in material fires in hell
In Dr Archibald Alexander, ma Tract on the Importance of Salvation, published by Tract Society, says that after the day of Judgment, "the fire will be kindled around both soul and body, which will never cease to burn." "We sink in flames, and these bodies, our old companions in sin, must also be tormented. They are made strong & incorruptible to bear their part in the unquenchable fire!" "Be cast into a lake of fire." "Such sufferings must be endured in hell forever. Eternal fire! Everlasting destruction!
Taken from N.Y. Christian Inquirer, 1855.

M.4 229 { Old Nick & Old Harry are used for devil in N. of England. also Old Scratch, Old one and Deuce are used.

Mundy in his "Briefe Cronicle" 1611, says the Knights of St Michael, instituted in France 1469. wear a golden chain daily, & "thereat hangeth the figure of Saint Michael fighting with the Devill".

P 270 The knights of the Garter, England. "doe weare the ensigne of St. George fighting with a dragon", pertained to a rich chaine or collar valued at 80 pounds. Their garments is purple with a redde crosse." [most orders of knighthood
M. 2.251, wore a red cross on the breast — a few had a green cross
M. 2.290 & none or many a black cross.

Ed. Enc. St George of Cappadocia is represented as combating the devil
XI. 627. in the shape of a dragon, both on horseback, armed cap-a-pee. The knights of St George, & their patron saint are alike fabulous. He is represented as suffering death in various ways — as by carcere, caede, site, vinclis, fame, frigore, flammis, and in each way upon equally good authority.

John Foster, a distinguished Christian writer & a Calvinist, did not believe in the eternity of future punishment; and his argument against that is equally valid against any punishment.* He is explicit — "I have discarded the doctrine of eternal punishments" This said in 1796, & similar in 1841. He is amazed to think benevolent men can believe that doctrine & thinks such a belief is inconsistent with a belief in the divine goodness & justice. Yet he believes in a punishment "of protracted duration and formidable severity."
* So says N.Y. Independent.
Independent Nov. 1, 1855

The Independent thinks the hearts of Christians should be stirred anew "with such views of human guilt and of future punishment as Edwards & Whitfield were accustomed to present!" [Material fire?

Bad men going to Heaven (Rev Dr. Bushnell's Sermon at S. Francisco. 1856

What kind of a heaven would it make to move off bodily, into the eternal future, this same jostle of sinners as they are? Just as good as it is here and no better. Lust, revenges, frauds, bribes, perjuries, deeds of blood, abuses of power, vices & crimes, can these come order, love, harmony & communion before the throne! why the irruption into heaven of such a company would scare the angels from their songs, & extinguish the fires that light up the faces of the seraphim." Be not deceived, neither fornicators, nor adulterers, nor thieves, nor covetous &c. shall inherit the kingdom of God". Eternal goodness could not suffer the decree of this sin. These corruptions & vices can make nothing but a social hell in any world.

A French knight, Geoffroi de la Tour Landry, in a treatise for the use of his daughters, began in 1371, says something about the extravagant costumes of his time. He relates the story of a knight, whose wife dying, he sent a hermit to see how she fared in the other world; a devil held her by her tresses of hair, & thrust into her brows, temples, & forehead, awls & needles into the brain & the eyes every time he thrust in a hot awl or needle. An angel said she suffered that pain, because she had when alive plucked from her brows & forehead the hair, to make herself fairer to the pleasing of the world; therefore the devil thrusteth in a burning awl or needle into every hole where the hair has been plucked out.

After that another devil with hideous teeth & claws and & enflamed her face with burning pitch, oil, tar, grease and boiling [melted] lead so horribly that the hermit was frightened. An angel comforted him, & said she well deserved the pain and more, because when alive, she plucked, popped & painted her visage, to please the sight of the world

Fairholt 126.

William Staunton's "Visions of Patrick's Purgatory", which he declares he saw in 1409, is a picture of the punishments inflicted on those who delighted in extravagant apparel. He saw some with gold collars about their necks, some with silver collars, some with girdles of gold & silver, and "harneist horns" about their necks; some with more jagges than whole cloth in their clothes; some with gingles & bells of silver over their garments; some with 6 dags [jags] on their sleeves; women with gowns trailing behind, & others with chaplets of gold & pearl on their heads. He looked & saw fiends dragging them, & collars & girdles & caldricks burning, and their flesh was bursting a finger deep; the jaggs on clothes had turned to adders, dragons & toads, & other horrible beasts, sucking & biting & stinging them; and through every gingle fiends drove burning nails into the flesh. Fiends blew down the skin of their shoulders like to pokes (or bags) & cut them off & drew them over their heads all burning as fire. Womens wide trails were cut off by fiends & burnt on their heads; some took these clothings all burning & stopped their mouths, noses and eyes. Chaplets of gold & pearls & precious stones were turned into nails of iron burning, & fiends with burning hammers smote them into their heads. Such is the description of saterigh. Fr. 180

The clergy had magnificent vestments, and the higher clergy aped the nobles in their dress, & their fondness for hawks and hounds. They wore daggers at their jewelled girdles & cut their dress at the edges in leaves and jags. Stanton in his vision saw these proud his flesh tormented with serpents, snakes & other reptiles, to which the "jagges & dagges" of their vain glorious clothing had been transformed: & they were tormented by moths that bred in their superfluous clothing, now changed to worms.

Fairholt 219.

Leagues with the devil, & witchcraft are still supposed to exist by the Catholic clergy & pope, & a decree was issued against such things Aug. 8. 1856 See Misc. 12. 221.

Herbert seems to have had the common opinions of his day about the devil, Satan, &c. but he makes no improper use of these words.

Cont on M. 18. 244

Women [Cont. from II 15. 215. 413

The Yankee & his wife. (an extract from Pierpont's "Yankees and Yankee Wives" 1855.

"He loves his wife, so constant & so true;
Of all the unfaithful wives, however few
Are them, or have been, who made their bed,
'Twixt Byram River's mouth and Puddy's head!

And then such housewives as these Yankees make;
What can't they do? Bread, pudding, pastry, cakes
Biscuit and buns, can they roll & mould and bake.
All they oversee; their tables, singing birds,
Parlor and Kitchen, company & words,
Daughters and dairy, linens and the lunch!
For outdoor laborers, instead of punch—
The balls of butter kept so sweet and cool,
All the boy's heads, before they go to school,
Their books, their clothes, their lessons & the tolls
That she has wound & covered for them all,
All is oerseen! — oerseen! I say it is done,
by these same Yankee wives.

m. 2. 242. Chivalry
Ed. Enc. VII. The author of the article on Chivalry, maintains
p. 175 to 195. that the respectful and delicate attention to females,
which distinguished the Gothic ancestors of Europe
when pagans, was the origin of the deference paid
to females in days of Chivalry. "Scandinavian nations"
he calls the Goths, refers to Tacitus, who mentions the
attention to the female sex among the Germans (pursuits Gothic also.
The character of females stood much higher with the men
of the Gothic tribes, than it did among Greeks, Romans, Orientals
The esquires & knights of chivalry were of royal & noble
birth, and their protection & care of damsels seem to have
been chiefly confined to females of noble birth.
Simondi days p. 476. "the spirit of chivalry was peculiar to the noble

Women & the Beautiful

"Women have a much nicer sense of the beautiful
than men. They are by far the safer umpires in matters
of propriety and grace."

Women & Home

"The highest praise that can be bestowed on woman,
is, that "she always makes home happy."

Man's duty to Woman

"Let man learn to be grateful to woman for this
undoubted achievement of her sex, that it is she, far
more than he, often in despite of him, who has kept
Christendom from lapsing back into barbarism, and
kept mercy and truth from being utterly overborne by those
greedy monsters, money and roar."

"Let not men play off mean jests upon the honor of
women, nor dare by the least doubt of her, now whisper
vulgar suspicions of her purity, which as compared with
their own, is like the immaculate whiteness of angels. Let
them remember that for the ghastly spectacle of her blasted
chastity, they are answerable."

Rev. F. D. Huntington. 1855.

Women

Ward, the Cobler of Aquesam, wrote some prefatory lines to the Poems of Anne Bradstreet. He represents Apollo is trying "to weigh sex", & determine which is best poet woman or man, (Anne B. or duBartas.) Apollo could not tell, but said—

If hay previves my chill post bitten blood,
To seek a woman once do ought that's good:
And shode by Chaucers boots & Homers feare,
Let men look to't, lest women wear the spurs.

March 1692 Ward, in his Cobler, cameout against the fashionable Ladies of this time, or rather fashionable women—he does not use the term Ladies. He says however—

"I honor the woman that can honor herself with her attire; a good text always deserves a fair margent; I am not offended if I see a train, far trimmer than she that wears it, in a word, whatever Christianity or civility will allow I can afford with candor measure. But when I hear a gentle inquire what dress the queen is in this week; what is the newest fashion of the court; with egg to be in it in all haste, whatever it be; I look at her as the very gizzard of a trifle, the product of a quarter of a cipher, the epilome of nothing, fitter to be kick't if she were of a kickable substance than either honored or honored."

He refers mostly to women in England; but says there are 5 or 6 Specimens in the Colony of women "imprisoned in French cages peering out of their hoodstables," &c. He says in England women have "tripe wifed themselves with their Cadments" & made their shapes nauseous.

Womens Influence

All amusements of youth to which virtuous women are not admitted, rely on it, are deleterious in their nature. All men who avoid female society have dull perceptions, and are stupid, or have gross tastes & revolt against what is pure. One of the great benefits a man may derive from a woman and society, is that he is bound to be respectful to them. This habit is of great good.

Thackeray.

Young Girls. Tomboys.

The Girls who climb trees & fences with the boys when young become often leading women in society, with strong, healthy minds & bodies. I angin I had rather be tomboys than in. mincing young ladies.

Mayor Smith of Boston

Rich & ignorant.

Those ignorant or superficially educated, when they lose their money lose every thing. When such rise to sudden wealth the outward show & glitter of equipages, mansions & furniture, only serve to throw a strong light upon their mental poverty. Females suffer the most from superficial education. We meet bright eyes rosy cheeks & flippant tongues, but the calm & steady look of conscious knowledge and self control, & the eloquence of thought, are sadly wanted among the young women of our land. Too many female schools sacrifice utility to a parade of studies & teachers, while the pupils come out finished in no branch of useful knowledge.

Rural New yorker

228 Women

Their Influence

The character of a people depends on that of the women. Where the female sex are degraded the people are proportionally debased. In Southern Europe & S. America, where the female mind is veiled & shackled by superstition, the whole population are dwarfed & enervated. In the east, where the women are in harems, the social condition of the men is little better than that of the tribes of the desert. Journal New Yorker

Women in S. America.

Slett from Buenos Ayres says: — "Women are not valued by their mental accomplishments or moral virtues in this part of the world. Charms of person, grace of manner, and display in dress, are regarded as points most important in the selection of a wife." Letter Nov 19. 1855.

p. 299. Women — by G. W. Curtis. Lecture Feb. 29. 1856. N.Y.

The Chinese think women have no souls. English literature is Chinese in this respect. Except in Shakspeare & a few of the Dramatists, & an occasional prose writer, no simple and humane feeling was expressed for women. Shakspeare had done for women what all the authors together had not done for any possible woman. He had created Miranda, Cordelia and Ophelia. After Shakspeare men complimented women in sonorous Combast and made laws by which they were treated as serfs. There was plenty of adulation, splendid epithets, fulsome flattery of Daphnes & Chloes sitting upon clouds somewhere. We must go back from Jeanie Deans to Shakspeare to find a really noble woman in literature. Men & women agreed in their novels in describing all the women as fools or Nell Gwynnes. Where in English fiction do we find a portrait of a really noble woman? Fieldings Amelia was only a simple, constant, tender teary woman. Richardsons Pamela was a Cockney Diana, but not a fine woman — There were amiable, well behaved women of course in abundance. The women of Miss Burney, Mrs. Bray, Miss Ferrier, Miss Jane Austen and Miss Edgeworth were suffocatingly well bred, but they were not representative women. Scotts women were often uncertain & unlike; for below them of Shakspeare.

There was a sad fact in this lack of real women in literature. Women were generally considered as pretty puppets, and were so painted by men, & so painted themselves. The female novel before our day was a kind of confirmation of the Chinese theory. But men were Chinamen, & had told women to mind their teacups & take their faith from us. Why should we complain of their inferiority?

In our days some real women have appeared. Florence Nightingale, Margaret Fuller, Evangeline; and finally the mean place occupied by woman in literature, both when she wrote & when she was written about, has given place to different women, in the searching & religious novel of Jane Eyre, written by Charlotte Bronte, called Currer Bell. Three sisters, Brontes, wrote 3 books & died — one each. It was Jane Eyre's profound humanity, the quiet scorn of the conventional accessories of passion in fiction, the bold faith in human nature, freedom from dandyism and dilettantism, the tone of religious earnestness without cant or meanness, that gave Jane Eyre such a hold on the heart. She is an immense ally to the great battle of humanity which Dickens is fighting in fiction & — Other contemporary women novels are nearly all second rate. Jane Eyre has vindicated woman as woman; her light shines pure, & that is, & has ennobled female character. Mr Curtis's Lecture on Female Novelists.

Women

Their Slavery in England. [from N.Y. Evangelist March 20. 1856.

Hon Mrs. Norton, (daughter of Sheridan, a literary & accomplished woman, divorced from her husband, but not at liberty to marry another, has addressed a letter to the queen, on the Wrongs of Women under the present English laws. These laws seem made to support the tyranny of man over the weaker sex. Mrs. N. describes the character of some of them

1. A married woman in England has no legal existence. Years of separation or desertion cannot alter this position. Unless divorced by the house of Lords, the law holds her to be one with her husband, though she may never see or hear him
2. She has no possessions, except by special settlement — her property is his property. She has no legal right even to her clothes or ornaments. Her husband may take them & sell them.
3. She cannot make a will; if separated from her husband & she living with a mistress, still her will is not valid. All she has goes to her husband.
4. An English wife cannot legally claim her own earnings for manual labor or intellectual exertion. If paid to her, the husband can compel a second payment.
5. An English wife may not leave her husband's house. If she seeks refuge elsewhere, he may pursue her, enter the house where she is, & take her away by force.

The laws are absolute & despotic. The wife is a prisoner in her husband's dwelling & the slave of his will. English wives owe their freedom to the affection of their husbands and not to the protection of laws. He may force her to work as a slave & take all her earnings, though he be a drunken brute. In case of extreme brutality, she cannot plead cruelty as a reason for separation, unless the cruelty endangers life or limb, nor then, if she has once forgiven his offences. — She cannot defend her character, if her husband seeks a divorce; she cannot appear in court in person or by attorney to defend herself. She cannot prosecute for a libel; her husband must prosecute or no one. — These laws are relics of Barbarism, worthy of Turkey or China.

The N.Y. Evangelist says such laws lately existed in this country, but have been swept away in New York. I have no doubt they exist in some of our States, in part at least.

Women in High Life. [London News. 1856.

The higher classes of women in all civilized countries are subject to the perils of ennui. Rich women, like single women, have not enough to do. But women in middle life have regular occupation of mind, body & heart. This vacant occupation of the higher classes leads to extravagance in dress & to various vices & follies. It leads women to the gaming table, to intemperance, &c. Fine ladies think needle women vulgar; but profuse women who rush to the extreme of the mode are vulgar in the highest sense. There is the vulgarity of low life, & the vulgarity of extravagance & extremes. The English Ladies in high life are charged with oppression and the London News fears that if women's rights are extended they will use their additional power to oppress — that is, fashionable women. "Happily, the bulk of the women of England are not fashionable!" he says.

[Cont. on page 338.

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Influence of the Moon

M. 2. 286. 294

See M 6. 342. M 2. 173, and various refer—ces.

Astronomers have demonstrated that the moon's attraction has effects upon the ocean tides.— Popular opinion in all ages and nations has gone much further and claimed for the moon a vast number of other influences— upon the circulation of sap in vegetables, upon the qualities of grain & the goodness of grapes; trees must be planted transplanted and felled, the harvest cut down & gathered in, peas, beans, corn and grain sown, soap made & swine killed in reference to the aspects of the moon. 9/10 of the people of our country believe the moon presides over human maladies [not so many] and governs mental derangements— These opinions have prevailed among distant & disconnected nations, when they could not have had a common origin.

The Red Moon, is that full moon that occurs between April 15 and May 31. It is supposed to have great influence upon vegetation, injuring leaves and buds when the sky is clear, but doing no harm in a cloudy night— an English belief. The fact is real, but the cause is not understood. All bodies emit rays of heat, some strongly others feebly. A clear, unclouded sky cannot reflect back to the earth any of the radiated heat from bodies on the earth; but if the sky be clouded, the heat radiated will be reflected back to the earth more or less. Thus in a clear night all bodies on the earth radiate heat & receive none back, & they lose temperature and become colder; in a cloudy night these bodies receive back nearly as much heat by reflection from the clouds, as they emit, & their temperature is maintained. The cooling effect of an unclouded sky is powerful; and leaves and flowers lose temperature in an unc loudy night: but in a cloudy night they receive about as much as they give. The Moon has no connection with this effect. Popular opinion is right as to the effect, but wrong as to the cause.

Felling Timber should be only in the decline of the moon, is the opinion in New England, especially in Maine, or it will not be of good quality. The same opinion prevails in England, France, Germany, &c. Experiments made in France show conclusively that the qualities of timber are the same, felled in any part of the lunar month. Distinguished men have experimented with the same result.

Vegetables. It is a maxim every where among gardeners that cabbages and lettuce to be early, flowers to be double & trees to produce early fruit, should be sown, planted, grafted and pruned during the decrease of the moon; to grow with vigor, should be sowed, &c. in the increase of the moon. These opinions are totally erroneous. The increase or decrease of the moon have no appreciable influence upon vegetation. as has been proved. The rays of the moon have no sensible heating power.

The supposed influence of the moon in facilitating putrefaction of animal substances, is erroneous.

Most people believe that cattle & swine's meat if the animal is killed in the moons decrease, will shrink in cooking, but if killed in the increase, will swell in the pot. This folly was proved ridiculous 100 years ago.

Of all the supposed lunar influences, few if any have any foundation in fact.

The moon's attraction produces no tidal effect on the atmosphere & cannot affect trees, animals, persons. Her heat has no appreciable influence. Her light has no more influence than any other light of similar substances

Union Cor. of Maine Farmer, Aug 23 & 30. 1855.

M.3 47. In Markhams time & long after, many things were to be done in certain states of the moon — say 1600 & after. Wheat was to be reaped at the change, or it would not keep well. ——— "The observation of the moon is a thing of great effect and validity" says markham, and "appointed by God for our helps."

Influence of the Moon — still believed

This is a prevalent delusion. The moon is considered by many in New England as having control over the weather. Fair & foul weather, storm & calm, heat & cold, wet & dry are supposed to depend upon the changes of the moon, or certain states of the moon. They cut grass, sow grain, plant squashes & beans, kill pork + do a thousand other things according to the phases of the moon. Colts, calves, pigs and babies must be weaned when the moon is waning.

This is all sheer nonsense — mere twaddle, and unworthy of the intelligence of the age. {N.E. Farmer Jan. 1857 Correspondt.

M. 2.235. Ballads M2.231 Cont. from M.9.319. M13.117.

Chap Books – those are called that are carried about by hawkers & pedlers – or by colporteurs in France. M.12.75

Chambers's Journal says the old, high books of our own days. (say 1800 &c in Scotland & England) which were hawked about the country by chapman & pedler, & sold in farm house & cottage, were vile & worthless trash. These have almost entirely disappeared in Great Britain (or Scotland

In France these chap books continued in great multitudes, & even of a mischievous nature; so much so that the government in the latter part of 1852 established a censorship over the "literature du colportage" – 4 chapbooks of the French & commissioners were appointed to examine and report. with power to call in every work circulated by colportage; and colporteurs & pedlers were prohibited carrying any book not bearing the stamp of the commissioners. These officials received 7,500 books from all parts of France; & among them some that had been reprinted continually without alteration, since the 16th century. Books of sorcery, & magic, charms, invocation of spirits, & other similar absurdities, were still published & sold in remote districts. Macabre's dance of death with the horrid woodcuts, that collectors of rare books had given pounds for, was found to be still sold in the Landes for a few sous.

The retail price of these 7,500 works varied from a sou to a franc each book, & the annual sale amounted to 9 million francs. The commissioners condemned three fourths as utterly unfit for circulation. The publishers sent in nearly as many more, to replace them, but the greater part of these were condemned. The people were deprived of impure & worthless publications, but there was no healthy reading to fill their place. The government thought of giving rewards for amusing & instructive books, but did not like to enter into competition with the publishers. How the question has been settled is not known.

In Great Britain the revised chap books is extinct, but there were never any so disgustingly vile as those – condemned by the French commissioners – too vile to be named. & yet published by men of wealth & reputation in large quantities & publicly hawked from house to house. – The Newgate Calendar school of periodicals in G. Britain seem to be nurseries whence readers go to higher publications. The worst of present periodicals are infinitely superior to the best of the old chap books. – The old chap books (as it appeared from the west of Scotland only about 20 years ago (1834) There was a collection of Scottish chap books made & printed in 1828 – a sorry library of the Scottish peasantry which were sold about the country by itinerant Chapmen. Now one has to go to the British museum to find this volume. Chambers says that Chambers's Edinburgh Journal & similar publications have superseded the writings of former days. This is the way for France to exterminate the worthless publications of that country.

Accounts of indecent, mischievous and roguish jokes & tricks and adventures have ever been great favourites with the lower class, & in good demand as chap books. The first english specimen purports to be the adventures of Scogan alluded to by Shakspeare His adventures were low, filthy, practical jokes, that would now send a man to the House of Correction. Dr Andrew Borde (whence the term Merry-Andrew) published this work under Henry VIII. Great Doubts whether Scogan ever did such things. The man who issued such books ascribed the deeds to men of eminence to increase the sale. There was a Scotch chap book whose indecencies were attributed to Buchanan, & one in France entitled Aventures of the Duke de Roquelaure.

see next page

Germany or Holland furnishes a work of similar description entitled the adventures of Eulespiegel, which has been translated into most European languages. As its jokes were directed against the Reformation, it was never popular in England, but passed through many editions in France.

This kind of literature was similar in all countries. Continental & English chap-books contained the lives of pirates and robbers, rivalling each other in deeds of crime.

French chap books. A few were found by the commissioners much superior to the rest, as Paul & Virginia Madame Cottons Elizabeth, & Gil Blas of Lesage. Of translations, they had Robinson Crusoe, world renowned; and next to this, Gulliver's Travels; and Thaddeus of Warsaw held the third place. There were some Irish stories, an Irish political novel, some of Mrs Opie's Tales, &c.

M.4.40. Almanacs. An immense number are annually circulated in France. One called the Almanach Liegeois attributed to an astrologer-canon of Liege named Matthieu Laensbergh, are produced in immense quantities and in a great variety of forms. The first was published 1630, and it is still continued. By symbols, it undertakes to teach unlettered persons, the time of the moon when to take medicine; the period to cut hair; when to cut blood, & when is the proper seed time, &c. This Liege Almanac was at once the almanac of the higher classes; now of the lower ones. It had made many predictions, & a few have been verified. Nostradamus was a famous & most remarkable prophet. He composed centuries of prophecies which were published 1555. He was invited to the French court; was visited by monarchs: died 1566. His prophecies make 4000 lines — of incoherent, mystical extravagances. His followers aver that he predicted many events. He was not connected with Almanacs. Many prophecies were attributed to him after his decease & published, over & above the 4000 lines.

In England, Francis Moore, physician, a notorious almanac maker and astrologer began about 1696. Yet he is supposed to have been a mystical personage of the stationers, who published Almanacs; and the actual existence of Laensbergh is equally doubted.

Chambers's Journal — in a early review of the "Histoire des livres populaires, ou de la Litterature du Colportage", by M. Nisard, Secretary to the Commissioners.

Annual Book on Health.

Among the books sold by Colporteurs & others in France is F. V. Raspail's "Manuel Annuaire de la Santé." (Raspail began the work 1845, & the first year sold 500,000 copies, & more subsequently. It comes out at the close of every autumn & is sold with the almanacs, ephemerides, in which the French take delight. It has been printed in Belgium and Geneva (piracies) and has been translated into Spanish, German, Brazilian, English, & English-American. Raspail is a republican — was imprisoned in France, and now resides in Brussels.

Books of Middle Ages.

Am. 2. Rev. 34.35 "The favorite literature of the English people previous to the 15th century was those wild tales which abounded in the middle ages, and which in later times took the forms of mediæval romances. If we add to these fictions the chronicles of the monks which pass under the name of histories, but which are scarcely less fabulous than romance itself, we have almost all the literature that England could boast till middle of 14th century (1350). A great change took place in the next two centuries or previous to 1550. Ancient & oriental Tales of Italian, French & Spanish Novelists were translated into English and much read.

Childrens Books.

Ed Encyc VI. 366 / m. 2.297. Dr Johnson read many Romances in his youth. That species of reading was much more common then (he was born 1709) than in this age (1818) Romance reading was then the ordinary food of young minds. It is now revived as a species of black-letter writing.

m. 4.100 / 1737. See Titles of Novels of that day - & references to Cottage books. Ballads &c.

1772. m. 13 / p 214 Childrens Books advertised — Brothers Gift or the Naughty Girl Reformed. Sisters Gift — Hobby Horse — Robin Goodfellow Puzzling Cap — Cries of London — Collection of Stones. Sugar Plum or introduction to English moral Lectures

same — many entertaining Histories at 8d each, & various books
same 70 doz small Histories — (may include same as preceding
same 20 gross Verses. (Were these little books of Poetry like Watts Hymns for children? or were they in handbills?

1756. m. 13. 183. Assortment of Books for Children, adv.
1761 " " " Mother Goose is advertised.

m. 13. 117. A great number of Childrens Books adv. in 1783 & 1784.

Children's Hymns.

Every human soul is touched by poetry; hence the power of Ballads, national songs & religious hymns. Rhythm & music have avenues to human souls & should be employed in religion. Versified truth has peculiar force upon the common mind, & affords aid to memory. Luther and the other reformers felt this, and hence arose that rich collection of hymns in the German language, which has perhaps nothing on earth comparable. Luther contributed much to this stock. He was aided by Hans Sacks, the poetical Shoemaker. Paul Gerhardt, the greatest hymn-writer of Germany, came later & Pious Germans always have their beloved Hymn Books & they know great numbers of hymns by heart — The old words & old tune learned in childhood come back to us with indescribable tenderness.

German Reformed Messenger. 1856.

"Pictures were the books of past ages, when types and printers were not." — (Book of children & men.)

Pictures made by artists at this day embody great principles & large facts. The pictures of Punch express great power.

Cor. of N.Y. Independent. 185

Port Folio 1813 p 567 Changes in Childrens Books.

We have banished from the nursery Jack the Giant killer, Valentine & Orson, Goody Two Shoes, Little Red Riding Hood & Cinderella for story books that inculcate generosity & philanthropy, & teach astronomy & Chemistry — Hence it must be confessed that the general run of children's books are much superior to those used 50 years ago (1763); but the nursery tales of that day produced an inclination for books & a taste for reading that the too extravagant fictions of this day cannot inspire. To substitute tales of sense for tales of wonder is not always an improvement for children.

Books for Young People & Novels.

M.S. 448

A bookselling firm in New York advertise Jany. 1857 the "Library of Standard Fiction" in neat 12mo volumes. among them are the following: —

miss — The Scottish Chiefs $1.25 — Paul & Virginia
Thaddeus of Warsaw 1.00 — The Exiles of Siberia
Children of the Abbey 1.25 — Gulliver's Travels 1.25
Cid Rhias. — Romance of the Forest 1.25
Don Quixote — 1.25 — Celebs in search of a wife 1.25
Arabian Nights 1.25 — Tristam Shandy — 1.25
Robinson Crusoe 1.25 — The Mysteries of Udolpho 1.25
Pilgrims Progress 1.00 — Tom Jones
Rasselas — Pamelia
Vicar of Wakefield 1.00 — Roderick Random
Swiss Family Robinson 1.00 — Humphrey Clinker.

Almost all of these volumes are books that were read when I was young, in Northampton, & I read several of them, half a century since, in Westhampton. S. J. / Feb. 1857.

Am. L. Review. II. 34 } Old school of Novels were changed & driven out. when Walter Scott & others came on: — The mysteries of Udolpho, Tom Jones, Sir Charles Grandison and the writings of Miss Edgeworth, were all laid aside for the New School of Novels of Scott — called historical novels. Romance became history & history became romance & truth was no longer to be found. Imitators innumerable appeared, & they followed the faults of Scott, but not his excellencies

Novels.

Peterson, a Philadelphia bookseller, advertises in N.Y. Tribune April 1857.

12 Novels by Mrs Southworth — 7 Books of Fun
11 " by Mrs Hentz — 17 Books of Highwaymen
12 " by Charles Dickens — 26 Tales of the Sea
5 " by Frank Fairleigh — 4 Green on Gambling
28 " &c. by Reynolds — 5 sorts of Cook Books
15 " by Capt Marryatt — 31 Humorous Works
16 " & by Ainsworth — 8 Tales of the Revolution
13 " by Charles Lever — 36 Books by Various Authors mostly novels.
20 " by Alexander Dumas — 3 Books of Adventures
7 " & by Lippard — 3 Books on 5 Languages
16 " by Ellen Pickering — 13 Useful Books not Novels.
9 " by Emerson Bennett — 7 Books by Dr Hollick.
3 " by George Sand — 30 Books at 25 cents — part novels, part not
14 " by Mrs Grey — 6 Song Books
3 " by Bulwer. — 41 Books at 12 cents part fictions, part not.
20 " by Arthur — 3 Books of Sermons.
4 " by Maitland
8 " by Eugene Sue
6 " by D'Israeli
5 " by C. J. Peterson

This is only the beginning of the trashy, light reading that is published. There is no end to it. Among these are some good novels & fictions, and some works not fictions that are useful.

Philadelphia formerly.

M. 13. p. 332 } Watson says new books of all sorts have come in since 1800. Formerly the reading was of solid books to a great extent. Romances & Novels were hardly known before 1800. Fielding was read, & Vicar of Wakefield, Don Quixotte & some others.

p. 338 Some girls read novels before the revolution, and walked & rode abroad without business.

Novels cont. in M. 18. 406
Ballads cont. M. 18. 408
Books for the Young &c. M. 18. [illegible]

286 Classes or Parties in Europe

M.2.243.

Two great parties divide the old world, constitutionally and irreconcilably hostile, each to the other. These two great classes are:—

The aristocrat and the democrat
The party of ancient dogmas, and the party of progress.
The party of precedent and the party of right.
Loyalists and Liberals.
Conservatives and Reformers.

To one class belong the crowned heads & their families, the princes, nobility, the banker, the pensioned servants of the crown, the military staff, the devotee of pleasure—all in short who's living & honor would be affected by a subversion of the existing state, all who have less to hope for from plebeian rule than from royal ascendancy.

To the other party belong the tax-payers, whose scanty earnings are squandered upon an idle & useless soldiery, or a purse proud aristocracy. These comprise the masses, the middle and lower sections, the bourgeoisie in part and the country. To these must be added the increasing class of literateurs — men of science, investigation and learning, all men that, for the most part, look beyond the tinsel of the court, and utterly despise the trappings of hereditary rank and the pretensions of wealth & fashion. To these must be added those who are panting for a purer faith, an open bible, & liberty of conscience, of speech, & of the press.

To the first class must be added the pensioned priesthood of the corrupt establishments of the old world, who have every thing to fear from the divorce of church & state.

The remarks are in the N.Y. Evangelist 1 Sept. 13. 1855. They need some modification. The editor goes on to state that the American people belong to the party of the people; "we are all republicans, all democrats"; the sworn enemies of all political despotisms. He is quite mistaken. There are many in America as hostile to liberty as the upper classes in Europe; there is more oppression in some parts of America than in any part of Europe. S. Judd.

"Standing by our Order
"And if we stand not by our order, we in England, we fall headlong." } Mrs Browning p. 144
[Remarks of one of the upper Class.

"Lord Howe has sympathies beyond his creed, Diverting him from action." } Letters p. 146.
[Lord H. was a radical aristocrat. With socialist notions, he had "sympathies" with his order. "No party counts upon him."

Causes of National Ruin.

Alison's Fast Sermon in 1809, Feby. when Bonaparte was conquering or had conquered most of Europe, says the present State of things is not owing to military prowess and numbers alone. "Whenever nations fall before an invader, the origin of their fall is not so much in external violence as in internal decay. There must have been previous overpowering causes!" The causes of the ruin of European nations are to a great extent moral causes; national sins are now visited by national suffering.

1st. The corruptions of religion; the sins of a proud hierarchy, which cherished superstition only that it might ensure obedience, which bound the faculties of the human soul in chains, that it might make them the instruments of its own temporal and impious power.

2d. The sins of statesmen; the sacrifice of justice to expediency: They gave to cunning & deceit the names of wisdom & policy, and wasted the blood & treasure of nations to gratify the rivalship of kings or the ambition of ministers.

3 The injustice of internal government, which excluded the people from all share in the government, & haughtily neglected their rights, interests & feelings, & subjugated the whole to certain individuals or hereditary orders of men.

4 In every country, we find causes in the personal vices of the great and powerful; "in that licentiousness of manners which never fails to be the consequence of superiority to laws & to public opinion"; which offends & corrupts the minds of men.

5. In the guilt of genius & talents prostituted to be the slaves of power, the founders of country vice, or the apostles of sedition.

Such have been the signs of the times, in some degree or other, in every country on the Continent — such signs preceded the calamities: they signified that whenever vice, injustice & oppression reign, the period of society has arrived — [He admits that there are sins, injustice, oppression & vice in G. Britain, but he thinks they have not participated much in the gigantic sins of other nations.

238
M 2.263. # Express System.

This is an American system originated with Wm. F. Harnden in 1839 at the suggestion of some gentlemen of Boston. Harnden died in 1845.

Messengers of Express Companies now move through almost every habitable part of North America by land and water. These expresses perform all kinds of service. They carry the exchanges of banks, collect notes, bills, drafts, accounts, &c. and carry all small & large packages when speed is required, or which can not be safely entrusted to other means of conveyance. Every parcel is ticketed, booked & riled. Reduction of postage was facilitated by express companies, as they carried letters at 5 and 10 cents. The expresses are every where, & their operations extend to all parts of the union, & to distant climes. One company has 300 offices, travels over 13 000 miles daily, pays a single railroad 100 000 $ per annum, employs 850 men & owns an average burden of from one to 25 tons.

N.Y. Independent. Sept. 6. 1855.

M. 2.299. 2986 Pows p. 314
Sa M. f. 27. M. 3.116.

Seats in Churches, & Separating of Sexes.

[Cont. from M. 12.43

Prideaux M. 12.357. Prideaux quotes from Philo that the old Essenes or Therapeutae, had distinct enclosures in their synagogues, one for men & one for women. Women attended the synagogues as well as men, but were separated from men by a wall 3 or 4 cubits high. Philo says this is "to protect that decent modesty which naturally belongs to the female sex".

Prideaux says on same page, that "the synagogues of the Jews are thus formed even to this day, their women sitting together in a place enclosed apart from the men". [It is evident that the old Jews, besides the Essenes, thus separated the sexes.

The common posture of teachers among the Jews was sitting. Christ taught sitting. (See Barnes's Matthew p. 49. But Peter acts II. 14. spoke standing; so did Paul Acts 13. 16. but he sat down Acts 16. 13. ——— Johns says p. 504. the reader & speaker stood & the others sat. in Synagogue & early Christian worship — "all arose in time of prayer".

How did the people sit in the synagogues and early christian assemblies? Did they sit cross legged on the floor? or ground. Did they sit in the temple? If so it must have been on the floor.

Were women entirely separated from men in the temple? as in the synagogue? Did they enter exclusively the Court of the Women?

240 Wat Tyler.

M. 2. 212 c.
Con. 9. 373

Wat Tyler's rebellion originated in the outrageous tyranny practiced by the powerful classes towards the serfs and laboring people, and has never yet been set forth in its true light. The history of the people, indeed, never does get written. Stately Gibbon & Robertson, philosophical Hume & Lingard tell of the wars of illustrious cut-throats, the intrigues of shameless courts, & the pomps of wealth & rank, but they seldom come down to the mass of the people whose history is in fact that of the nation. We must learn their history from traditionary customs, from proverbs, from songs, and fireside tales, and from the scanty allusions to them in the pages of History. — We need a historian who will sketch the shocking scenes of Wat Tyler's insurrection; the long pressure of wrongs which at last roused the overdrudged laborers to rebellion; the fiery eloquence of their leaders, — manlike the stout-priest John Ball, who went from hamlet to hamlet, preaching the equality of men and the eternal laws of justice; their short and violent career of success, and their downfall, wrought by perfidy, and stained with innocent blood.

Monthly Religious Magazine
1855.

Longevity or Long Life

Buffon says "the man who does not die of accidental causes reaches every where the aged 90 or 100 years." Temperance, cheerfulness, moderate labor, moderate exercise, moderate amusement, & plenty of mental and bodily rest, are all favorable to long life. With these, if a man avoids accidents & malaria, his natural term of life is more than a century. But few men die of old age; almost all die of disappointment, passional, mental or bodily toil or accident. Muscular and digestive fatigue shortens life. Philip Cornaro who lived upwards of 100 years says gluttony kills more than plague, war and famine. Gluttony and drunkenness are two of death's most successful emissaries. The life of most persons is shortened by one or the other, or both. We learn by the experience of others or of themselves; and those who do learn of the latter too late.

Blackwood's Magazine 1855.

42 Thackeray. (see Misc II. 265.66+67
M. 2. 210 c. Progress.

Thackeray fails on the side of the imagination, and is always restricted to the domain of mere facts. What he can see, hear, taste, smell, touch he can describe and idealize, but he can go no further than his five senses. He has fancy, taste, humor, pathos + philosophy. "Vanity of vanities, all is vanity" is his text, his moral. He insists continually, searchingly + emphatically on the selfishness of our nature. He paints + distorts our little world without directing us to any other. This world is a sham, but he directs us to none that is true. This is wrong. He takes pains + writes books to convince the world that human pains and human motives are worthless. He views the world as empty + worthless; he views life in too gloomy a spirit. The World better. (London Times.

p. 74. M. 2. 214 con. of p. 385. The London Times says, in its comments, that Thackeray has derived his impressions from what he calls "the old fogeyfied times" when rudeness + selfishness were unusually prominent. "There was a time + that not long past when the tone of society was the disgrace of England." [The Times seems to refer to some part of the last 50 years] Some of the literary class were preeminent shams, and Th. seems to have used their emptiness + tinsel and received his impressions from them. Society is not now as false + hollow as it was then, but Th. seems unconscious of the improvement. There is now more decency, more appreciation of worth, + all classes are more under the control of public opinion. Th. refers to social distinctions with continual scorn; but were they ever less oppressive than now? Society is more equitable than it was, has wiser plans and loftier objects and sets less store upon outside show, + insists less on petty distinctions. We are far enough from moral perfection, but this generation will leave the world somewhat better than they found it. Of course the world's fashions of the world are hollow, a cynical contempt for them is more hollow.

Progress.

Chevalier Bunsen says many despair of any other solution than the final triumph of despotism in Church + State. "But, he says, such a result is at war with man's belief in a real moral order + progress; it is at war with the whole spirit of protestantism + of Christianity." see opposite.

Two Great Tendencies

Rev. H. W. Bellows N.Y. DD. Unitarian, in a Discourse Jan. 30. 1859 says two tendencies are apparent — one to reassert the most offensive articles of orthodoxy, and to revive catholicism; the other, to put the Bible among the Vedas + Shasters; Christ with Mahommed, Confucius and Menu, and fall back upon natural religion — this tendency is perhaps stronger than the other. The real church of Christ is torn asunder, + our Lord is again crucified between two murderers. "I know not which to dread most, absolute infidelity, or a return to mediaeval creeds". Both tendencies are destructive + alarming.

Have confidence in general principles. Our politicians fail for want of this confidence. Things follow their tendencies. Take a line of right & carry it through & take the good & bad together. You can't have the good of a principle without the evil. But follow the principle. It will bring you into narrow places & up steep defiles, but keep on & you will see a glory beyond that will repay you — I can go forward, & if necessary I can back, but I can't go sideways.

Pres. Wayland. in Com. of Brown Univ. Sept 1855

M.2.240c 2.255. Two great Principles or Tendencies.

Chevalier Bunsen, "On the Signs of the Times". 1855, says two main tendencies mark the times — viz. the spirit of free associated action, and the hierarchical spirit (that is, Freedom, and despotism) Both have increased much within a few years. The spirit of free associated action is a special mark of Protestantism, & one of the fruits of the Reformation & of the Gospel. The Hierarchical element has been aroused into new life. It is seen in the Oxford School of England, in the ultramontane tendencies of many in France, in the revival of Jesuit influence in Germany, in the recent Austrian Concordat, — also in the new & rapid growth of the old Lutheran heaven with its protest against the Union of Lutherans & Reformers, its exclusiveness, its theories of the ministerial office & of sacramental grace; also in the ultramontane tendencies of the Catholics in England & the United States.

The free movements & the despotic movement, are at work in modern society. The hierarchy strives to bring all human rights into unconditional submission to its supreme claims; the counter spirit contends for liberty of conscience & religious toleration. The contest is between the desire of the nations for freedom of conscience, and the tyrannical disposition of the hierarchy to suppress freedom of conscience & to persecute those of other opinions. The persecuting spirit is rife in Spain, Italy, France, Russia, & many parts of Germany, & in Sweden; & Prof. Stahl of Berlin a protestant lutheran is an advocate of persecution.

Yet Bunsen thinks this tension of the hierarchical claims is one of the signs of its downfall. No Human power can be ultimately successful in producing unconditional submission of man's rights to its sole supremacy. To demand this is to demand what must lead to the overthrow of despotism itself. (Such is the reasoning of Bunsen. He thinks religious freedom is rising and religious despotism setting.

Bunsen says absolutism in the state cannot stand against absolutism in the church: that Protestantism can be fully developed only where civil freedom follows Church reform. N.Y. Evangelist 1856 Feb

[are not the same two great Tendencies as prominent in the political as in the religious world? Does not one of these tendencies, always step up the contrary one? SJ

see page 242

Fences [Cont. from Misc 14.353.

Hist. Groton p. 39 } Selectmen of Groton ordered that all fences about cornfields, orchards & gardens, shall be a sufficient 5 rail fence, or what is equivalent.

Log Fences.

They were made in new settlements from the trunks of trees. The fence was first laid one log high, with the ends of each length passing a little by each other. Notches were cut in the ends on the top, & a block or piece of timber was laid crosswise where the ends lapped, & then another tier was laid on the cross pieces, till the fence was high enough. The top logs were rolled upon skids. Newspaper.

Same M. 14353 | Fences in Deane's N.E. Farmer. 1790.

I Log Fences in new plantations. White pine best to make them - will stand 20 years without repairs. Pitch pine, Norway pine, hemlock, ash, oak & white maple may be used — Bass, poplar, birch, beech & rock maple are not fit, as they soon rot. Log fences should have stakes and riders.

II Stones make good fences — & clear the land of an incumbrance. Flat stones on the top, or riders, will be necessary for sheep. Stone fences are cheapest in the end.

III Boards make good fences; when they are plenty & cheap may be used to advantage. Are used in some parts of Maine. Refuse boards may be had at the mills at 2 dollars a thousand; 1000 feet make 16 rods of fence.

1 Some are made of Boards nailed upon posts.
2 Some are made of boards, stakes & withes. The withes last only 2 years.

He supposes boards to be about 20 feet in length. Must have a post at ends and in middle. Posts should go into ground 30 inches, and 36 inches in clayey soil. This for boards & post fence.

IV. Post & Rail fence — as much used as any. Rails 12 feet long & Posts 6½ feet. Cedar is best for rails, next chestnut, white pine, ash, oak. Cedar & larch best for posts. White oak good.

V. Dead Hedges. Take stakes 6 feet long, set fast in the ground about 8 feet apart, or less if bushes are short. Interweave bushes, young trees & slender limbs. With yearly repairs will last till stakes fail.

VI. Quickset or Live Hedges — he recommends from English writers. Probably no such fences here.

VII. Virginia, so called from being much used in Virginia. He tells how such fences are built. There must be stakes under the uppermost rails, to prevent its falling.

VIII. Bush Fences — made by piling bushes or small trees with the limbs on, finished with cross stakes & riders. A poor fence, & must be made higher each year.

IX. Stones beneath & 3 rails & posts above.

X. Stumps & Roots of white pine trees make a good and durable fence.

Paled or picketed fences noticed under Pale.

Ditches for fences — 4 feet wide at top & 16 inches at bottom & earth laid on one side. under Ditch.

Fences.

Fences in Watertown (from Bond

1635. All who had lots in a General Inclosure or Field were to fence according to their proportion of land. These fences were to be kept in winter as well as Summer, where English grain was sown.

1638 — Fences about common Fields to be made up by 1st April. 4/ a rod forfeited for every rod unfenced.

1640. Fences in all general inclosures to be kept & maintained all the year. Forfeit for defective 10/. Breaking down fence 20/

1642. A five foot pale & 2 rails to be set up round the burying place & well nailed. — [This pale fence was made with posts, two rails between them, and upright pales nailed to the rails, just like our picket fence — 5 feet high seems higher than most fences now. Fence cost £6.10.0.

1642. 4 men chosen to view fences in general fields. [Not called fence viewers. To lay fines when fence is defective. "a fence with 4 rails or any fence as good is counted sufficient." [Does this mean 4 broad rails from post to post, that is, a post & rail fence? Apparently.

Hedges. Mrs Browning in England "saw folded hills, striped up and down with hedges". [Just so fences stripe the hills in this country.] Mrs B. says "all the fields [in England] are tied up fast with hedges, rosegay like".

Live Hedges

Downing admits that English Hawthorn cannot be depended on for hedges in this country. most who have built hedges of this plant have failed. It is not adapted to our hot & bright summers. neither will our Thorns (Crataegus crus galli. and Crataegus Cordata) make permanent hedges. — He thinks the Buckthorn & Osage Orange will make good hedges.

"The chief difference between an English rural landscape & one in the older & better cultivated parts of the U States, is almost wholly in the universality of verdant hedges, & the total absence of all other fences". Dowling p. 481.

Felt. 47 Ipswich Fences. April 1653.
Fences voted were to be, 1st made of pales well nailed or pinned. or 2d of five rails well fitted; or 3d of stone wall 3½ feet high at least; or 4th with a ditch 3 or 4 feet wide, with a substantial bank, having two rails or a hedge or as much equivalent.

Ditching in Hadley.

Had 3.113. Enos Smith paid for ditching 1772. 8 pence per rod
3:116. Ditching 1782 & 1787. 45 rods at 8d.
Enos Smith. Jabez Selden made for him 1779 & 1780. 43 rods ditched 8.18.8

Rails in Hadley

Had. 3.116. 19 rails at 6d. 3/2. (16/8.100)
Posts often credited by the load — 4/6 or 5/. a load.
Enos Smith 1778 charged for 96 rails 13/. (1/ o.t. a rail). 34 posts at 2d. 5/8.
do N.H.

Proc. 147. Rails 1779 & 80. 20/ & 18/. 100 (& 20/. rails were sawed) Chestnut Posts 4 feet
" 149. Rails 1781. 20/. 100. Rails 1782, 20/
" 294. 17 holed posts in 1712 called 4/6 — split over 3 each

[Cont. on page 301

246 Meeting Houses (Cont. from M. 15. 254 & 257
see Misc. 18. p 18 & 21. and 48 to 51.

Hist of Groton p 44 } A meeting agreed, 1689, to sweep Groton meeting House, hang out the flag, and carry water for baptising children for one year for 26/. [Why was the flag hung out? was it to warn people that it was near meeting time? Nothing is said of a drum, or trumpet, & there was no bell.

Pepperell.

Hist of Groton p. 306 } Rev. Ab Emerson, first minister of Pepperel (formed from Groton) says "some of the hottest contentions in this land have been about settling of ministers & building meeting houses." refering to their first m. house. This he attributes to the devil who he says, is a great enemy to settling ministers & building meeting houses, & so he sets his children to work to make difficulty & stirs up the corruptions of the children &c &c. These things in a sermon at the dedication of the Second M. House, 1770. He settled 1742.

This first House, after much contention, was located by a Committee of the Gen. Court. The town petitioned for the aid of the Gen. Court & it was granted - 1744 or 45. [The Gen Court in Mass. was sometimes appealed to in such contentions - I think not often.

This first m. house, used in 1745. was to be 42 feet by 30. and 20 feet high. Votes were passed at different times to frame, raise, board the outside, shingle the roof; lay the under floor, make & hang the Doors, build the pulpit, make body seats, 2 tiers, set off the new ground to the highest payers in 3 last rates, to "ceil" the house as high as the girts all around, to cut windows where needed, provided those who cut them maintain them, that they be no parish charge; to finish seats in gallery - to ceil m. house from gallery floor to beams, to glaze the public meeting house, to provide boards for all loose floor overhead - to seat the public meeting house by the 3 last years rates.

This plain m. house (little better than a shanty," Butler) answered for the W. parish in Groton 25 years, and as sincere & acceptable praises & prayers were offered in it as in any splendid temple. W. Groton made Pepperell. 1753

Story about a bell that Sir Wm Pepperell intended to give. It never got to Pepperel.

2d meeting house built 1768 & 69. Dedicated March 8. 1770.
60 feet by 40, & 20 feet high, & 2 porches. No Steeple.
House remodelled 1836, and still used
The Orthodox seceded 1831. built a good house with Steeple and bell 1832.

An old Meeting House.

Described 1855. Said to be of the "Connecticut order of architecture, with its high pulpit, ponderous sounding board, many small windows, doors on three sides, unpainted pews, lofty galleries & uncarpeted aisles, all in good repair & suitable to those who used them." [illegible] lad, spent some of his younger years — was instructed in the Assembly's Catechism in the school & family, and had an awe of the tything man on the Sabbath. There he attended the village school and knew all the boys & girls.

Religious Herald.

Hist of Groton by Butler. 1848 p 366 — Shirley has 4 distinct religious societies and four houses of pub. worship & about 1000 inhab.

Butler ... so many societies in a small town is "a natural consequence of improvident legislation on the subject of religion". — The "improvident legislation" to ... which he refers seems to be the Religious Freedom act of 1811, which he dislikes. He ascribes to this, in part, the numerous ... & divisions and meeting houses among us. — He remarks that all meeting houses built over half a century ago have been demodelled or rebuilt.

Francis's Watertown p. 88 — A new meeting house built in Watertown 1754. 42 by 56 feet. It cost £525 1. 0. old tenor. only 760£ lawful or 2333 dollars. Still used 1830.

Guilford

The first meeting house was of stone, with a quadrangular roof and a porch. ——— The second house in Guilford had a tower & steeple on the west end & was 3 stories high. with 2 tiers of galleries. & was built 1715. Perhaps the first one of the kind in the government. It was pulled down in 1829.

R. D. Smith 1856

Downing's remarks about our Puritanical meeting houses are illiberal and unjust. He is satisfied with nothing but Gothic. & complains because our first settlers did not build beautiful churches. He supposes men & women can be made devotional & virtuous by the architecture of churches. Look at Spain, Italy, South America, &c. & see what splendid churches have affected: look at Europe in the middle & later ages. There is a great deal of nonsense uttered about splendid, & beautiful churches.

p. 248 Derby. Conn.

Meeting House voted Nov. 22. 1681 — 28 by 20 feet, and 10 feet between joints — To be 6 windows — 2 on fore side, 1 at east end & 2 on pulpit side: the frames to be transom frames. 3 lights in each tier 1½ foot in length in the lower tier and a foot the upper tier. [If I understand it, the windows were 2½ feet long, & the width of 3 lights of glass, (diamond shaped of course — perhaps 15 inches wide.

Conn. 8. 83. (Mr James at Derby — had (precise amount not stated) out of place

8. 83. 1706. Dec. 14 feet addition to West end of house voted. Old house to be defaced by shingling & plastering the walls with clay & white ashes, with lime upon the clay, & new addition in like manner. Convenient seats to be made [Was the house now 42 by 20 feet? or had one been built after 1681? Outside old & new was covered with shingles & clapboards.

Meeting Houses.

Chapins History p. 78/79

Glastenbury — Their meetinghouse was burnt Dec. 9. 1734 in the night.

1735 Jan. 20. Voted a new house 44 feet wide & 56 feet long and 24 feet high between joints. The pulpit stood on the west side, & had on the north of it, a "square pew for the ministers family" & two other pews extending to N. end. South of the pulpit were the stairs leading into it, an open space with a bench for children, and two pews similar to those north of it extending to the south — & on the west side were 5 pews, pulpit stairs & bench for children — perhaps equal to 7 pews at 8 feet each = 56 feet. Turning east by the wall on the S. end, there were two pews before reaching the south door & then one before arriving at the gallery stairs. Passing on the east side of the house there stood two pews before reaching the front door with the same arrangement of pews & doors on the remainder of the east side & north end. Within this range of pews was an aisle leading across the house, and another leading from front door to the pulpit, dividing central part of the house into two divisions, which were filled with open seats or slips.

The women were originally placed on the north side of the house, and all young unmarried people in the gallery.

The Pews & Seats were "dignified" vote, in the following manner

1. Pews next to pulpit (excl. of the ministers) to be first & highest.
2. Second pew to be the 2d seat
3. Fore seat (in body of house) to be 3 seat
4. Third pew & 2 seat to be equal
5. Fourth pew from pulpit & 3 seat to be equal
6. Fifth pew, & 4th seat, & 2 pew from fore door to be equal
7. Third pew from fore door & 5th seat equal
8. Sixth seat next to on to the last.

[How many seats there were does not appear. Ours were marked ten. Probably long ones enough.

He has down 3d pew from the front door, & no first one. This is wrong; there is no third one; but a first & second.

The mens or south side being "dignified", the north or womens side would be just the same

This arrangement remained till 1762, when the seats were "cut up" and the space filled with pews, and they were dignified anew and seated; the seaters were to regard "the age, state & parentage" of persons.

In 1757, the women who had been seated on the N. side of the house, were seated with their husbands for the first time. [This was earlier, I think, than men & wives were seated together in most towns.

p. 249 Lon. 8. 84

Derby Meeting House & Seating 1707

The pew for the wives of ministers & magistrates was on the "womens side" of the pulpit as at Glastenbury. Pews had "Ministers" in those days. Except the pews each side of pulpit, (one on each side, narrow) the seats in front of the pulpit were the highest viz. 1. 2. & 3. Then the second seat to the pulpit comes. There were long & short seats, & votes about "dignity".

Old seats of Natick pews were hung by hinges & turned up when the people rose for prayer, — made a great clattering when put down again. [Old meeting houses in Warwick & Hampton were like that of Natick.]

Norwalk.

Hall's Norwalk 49 } Norwalk voted 1659-60, to build a meeting house
1659.60. 30 by 18 feet, "to be set upon posts in the ground
12 foot in length, that there be 10 foot from the
ground to the ——— (top of something probably. — inhabi-
Con. 10. 266] tants to work on it, &c. [It seems to have been set
on posts in the ground like a shanty.
1660. Voted "to Clapboard the meeting house inside as high
as the windows". The men to find boards & lay them & have
66/
1664 Addition voted to the meeting house to be joined to the
fore part, & be in breadth 20 by 22 foot and in length 16 feet
at East.

1678. Dec } New meeting House voted, 40 feet square and
Con. 10. 270. } 16 feet between joints, the roof like Springfield meeting house
Hall p. 69 } A great Contention. Cedar Shingles voted
1679 if they can be procured reasonably.
See note in Hall, and in page 270. Con. 10.
House was to be seated 1686, according to lists of estates
by which meeting house charges were assessed. No
allusion to age or respectability. — Deacons to sit
in pew "under the pulpit" — 8 persons seated in
the round seat. (When was it?) 4 in the seat behind
it, and 5 in the long seats throughout. The cross seat
to be reputed the third seat of the long seats & 4 to sit
in it. [Cross seat to be equal to 3d long seat?]

1705 } Seating again. First long seat in Gallery to be a
Hall p. 99 } accounted as 5th long seat below; 12 men to be seated in it
p. 100 1706. Seating continued. To have respect to age, quality
and estates.
3d meeting house 1720. See Hall, and Con 10. 271. &c.

Miss Caulkins p. 488 — 1740 } Newlondon, about 1740 voted to repair and
enlarge old meeting house, to cover it
with cedar clapboards & cedar shingles; to
take down the dormands (dormer windows?) to
repair belfry, make new window frames
and glass the house. (Did they put in Sash glass?

Meeting houses from early days seem to have had
shingles on the roof & clapboards on the body.
Old Windows have small in all buildings

Cossins Newbury p 167. } Young Newbury voted that the new meeting house
(1700) have seats like the old one, except 10 feet
on 3 sides for pews & alleys. [It appears from this
that old house had no pews, or very few; now there were to
be pews on 3 sides. Pew & aisle made 10 feet — so the pew
was 6 or 7 feet long or wide from wall to aisle. ——— Ministers
wife had a pew by pulpit stairs. 20 persons allowed
to build pews. (Each man built his own pew.) 313 men
& women were seated in the meeting house.
The House was voted 1698 — 60 feet by 50, & 24 feet Stud.
The builder agreed for £550. It had a turret

Natick Meeting House erected about 1799.

Hist. of Natick p. 109 } It was two stories & painted yellow. No tower or steeple but
an entrance on S. side for both stories. Pews on 4 sides of the
house, and an aisle (or 4 aisles) all around next to these pews
and a broad aisle from front door to pulpit. Galleries
on 3 sides resting on pillars. 28 pews next to walls in
the galleries, and the descent in front of them, singing seats
and free seats. Pews below on walls & in body contained about
50 feet each, nearly square. Pulpit on a level with galleries for
deacons seat before pulpit and communion table on hinges before it

Corwin p. 18. p. 1430.

250 Prices before the Revolution & Old Tenor of 1742

Cont from M 15. 9. 357

M. 2:294c.

Hist. Groton p. 315 Mr Emerson, first minister of Pepperell was to have 62½£ salary (voted 1746, he ordained 1747) till town had 100 families, then 75 £. This 62½£ was based on the price of necessaries; but was estimated at old tenor (in 1742) or 4 times 62½£ or 250£. The agreement was that the salary, called 250£ O.T. should depend on the price of the following articles (in O.T. of 1742 I conclude.)

£
9 on W.I. Goods - viz. W.I. Rum 21/Gal. Molasses 15/.
£ of Sugar 7/.d. Cotton Wool 13/.6. Salt 32/bushl

40£ on Meat — viz Beef 9d.6. Pork 1/3d.

60£ on Grain viz. Corn 12/.bushl Rye 16/. Barley 14/
Oats 7/. Wheat 22/.

£ on Sundries, viz. Sheeps wool 10/.d, Flax 3/6. Shoes 30/pr
Labor 60£ a year. Butter 2/6 d.

£250

M. 1:336.

In estimating the salary at 62½£ at first (afterwards 75£) the prices were as follows — W.I. Rum 5/3. Molasses 3/9 Loaf Sugar 1/9. Cotton W 3/3. Salt 8/. Beef 2½ per lb. Pork 3¾d. Corn 3/. Rye 4/. Barley 3/6. Oats 1/9. Wheat 5/6. Sheepswool 2/6. Flax 10½. Shoes 7/6 pair. Labor 15 a year. Butter 7½ lb.

These prices are considerably above cash prices 1. and the 62½£ salary was not equal to money — probably not over 40 or 50£ say 160 or 166 dollars. Dollars keeps not so much — On examination I think 150 is high enough.

Rev. Jonathan Judd's accounts, 1745 & 1746
No charges or credits, rye at 12/. bushl several times, Sugar at 2/4. 2/9 and 3/2 in old tenor: board 14/. week Beef 8½d and 8d per lb: tallow 1/4lb (was it suet?) Pork boards 9/. per 100 feet several times; days work 8/. Salt 25/. bushel; Molasses 10/3 & 11/. gallon; cider 20/ Rum twice, 18s. gallon; pepper 6/. quire; all called old Tenor

This old tenor like the above was 4 for one, as fixed in 1742, apparently — making prices in lawful as follows: rye 3/. sugar 7d to 9d. board 3/6 week: salt 8/3 bushel beef 2½d and 2⅞d per lb; tallow 4d: pine board 2/3 100 or 22/6 per M. days work 2/. molasses 2/7 to 2/9. cider 9d rum 4/6 Gallon; pepper 1/6 quire. Indian corn is once down at 10/.O.T. or 2/6. Stockings 20/. O.T. or 5/. lawful Oats 5/6, O.T. or 1/4½ Making a shirt 4/. O.T. (or 1/.

He does not say that old tenor is 4 for 1 lawful in 1745 & 6, but I so conclude.

After Old tenor was called 4 for 1 in 1742, things did not vary much till after 1746. Men in country, in account between man & man Prices of 1743. 44. 45 & 46 do not vary much in Dec. Hunt's accounts, or not more than when money was specie; but prices in Bos gradually rose.

History & Historians [Cont. from M 14. 313.

Herodotus & early historians wrote Romances founded on fact. They wrote to amuse their readers.

The Histories of Hume & Gibbon are inform, Philosophical. They assume to trace the governing principles in all the various & complicating operations of society. But they were prejudiced. They formed their conclusions, and then shaped their facts accordingly, or endeavored to.

Men often write histories and biographies for mere sectarian or party purposes. If they say any thing of a man of an opposite party, they exhibit his virtues, aggravate his vices, & make his character obnoxious; and they make him a responsible for the evils of his time. Facts are so arranged, & insinuations so plentiful are used, that the unthinking are led astray — They swell the excellencies & excuse the errors of the men of their party. Some writers intentionally distort the facts of history. Much of history is a glorification of military chieftains. Glory buries the carnage of the battle field. All misery & suffering is lost in the brightness of the triumph. Glory is attached to physical powers, to human atrocity and revenge. Mad ambition is held up to the admiration of the reader.

But a brighter day is coming. The history of the people is going to be written.

Corresp. of Dem's Intelligencer. 1855.

"I do not study History in the spirit of a slavish and retrogressive Puritanism, as if good men and women existed 3 or 4 centuries ago, and nature were now cursed with barrenness, & sent no more living children into the world."

(In Dr. Ingoldsby Address. N.Y. Unitarian

Grote's History of Greece

He records fully the old Greek legends, but draws a line with a firm hand between what is poetry and what is history. Milford & others have accepted both truth & fable & begun their history 1400 years before Christ. Grote begins the date of authentic knowledge with the date of the first Olympiad, 776 years before Christ. Grote is exact & accurate, but has not the animation & brilliancy of Macaulay. Grote is faithful to truth and his sympathy is with the right cause. He never sinks the man in the historian. Gibbon on the contrary with his smooth flowing sentences and "sculped, pomp" paints a gorgeous panorama & this was his object. No matter whether it is a picture of glory or decay; he has no word of rebuke for tyrants or pity for slaves. N.Y. Evangelist Oct 9. 1856

Impostures of History

The Port Folio, for May 1816, has a chapter on some of these Impostures, or great stories of the ancient Historians. Hannibal's Vinegar is only alluded to.

History.

Historical Novels or Fictions

We regret at observing the vast space occupied by Historical fictions. They possess neither the authority of truth, nor the novelty of invention. The infusion of Romance into History must have a bad effect on the reader. Thus is a base for adulterating the truth of History and Biography. But History cannot be studied to advantage in romance, because this mixture of truth and falsehood confounds the mind, & renders it altogether incapable of distinguishing facts from distortions or embellishments.

There is nothing in the world so beautiful as Truth. All works of imagination derive their charm from their close adherence to Nature, which is but another name for Truth.

Am. Qu. Review Vol II. p 46.

[The Reviewer has primary reference to Walter Scott and his imitators; but is not Shakspeare also a writer of Historical Fictions? I think he is — there is no doubt of it.

"History is not to be learned in Tragedies or Romances. Historical Romance is not the invention of the present day.

L'Ambigu. in Analec. Mag. III. 226.

"After all (he says) what is History in general but Romance"?

Moralizing by Historians

"A bad fault in a historian, unless he be a man of transcendently original genius, is to moralize. Most people want facts in a living guise, with as few reflections as possible"! N.Y. Independent. Review of W. C. Elliott's History of N.E. [1857]

History.

MS. 42. See Remarks on History & Historians by Carlyle, &c

Agriculture is the basis of all national prosperity. The trading publics forget this, & look down upon the farmer, who makes all the prosperity by his quiet pursuits. The farmer participates but little in the general prosperity which his own handwork and watchful care have created. He does not want, he has enough of food & clothing, but his abundance seems to profit others more than himself.

Farming is hard work, in the general acceptation of the word, but it is a mistake to call that only hard work which is performed with the hands. The lawyer the minister and the doctor, all have their labor, and harder work than any performed by the hands alone. The farmer has more security for the future than traders & speculators, and even mechanics.

The farmers life possesses as much true dignity and utility as any other. N.E. Farmer Sept. 1855

FARMERS are generally an honest, happy race, & their situation is favorable to peace & piety. But some farmers are blasphemers & drunkards; some are mean & miserly, though generally they are hospitable and free hearted. Generally they are intelligent, but some are dull and brutish. True occupation does not save men from ignorance & vice. The situation alone does not make the man, without other influences. Some men cultivate the earth who do not cultivate their own faculties.

Men who work in pairs it is said to be more quick and intelligent than those who labor in the fields, because they are in company together & talk more, & brighten each others wits. The man who works alone grows taciturn, & is more likely to sink into a dull, plodding creature. Knowledge, taste & Religion should adorn the farmer's home; they will make it the abode of contentment, peace, virtue & happiness. N.Y. Evangelist. Sept. 4. 1856

Farmers

A farmers life is one of industry, but this is a blessing. Industry is the mother of many virtues, and leads to economy, frugality and prudence. Farmers are often more prosperous in poor countries than in very fertile ones. Where the earth yields her fruits almost spontaneously, man sinks down into sloth, and often into poverty. The surest way to keep men out of evil is to keep them busy.

N.Y. Evangelist May 21 1856.

Farmers

We live in a country of small farms, where men cultivate with their own hands their own fee simple acres, drawing not only their subsistence, but also their spirit & independence from the ground they plow. They are at once its owners, cultivators, and defenders. Cultivation of the earth is the most important labor of man. Without cultivation of the earth, man is, in all countries a savage.

Daniel Webster

M.18.378 The ignorant Farmer. (Connecticut Homestead. 1857

When a boy, he dislikes school, & hates his studies; and played truant, whittled benches & did other mischief. He glories in muscular strength & boasts of his wrestling, skating & working powers. He dislikes books but likes horses & cattle & chopping & teaming. When grown up, he takes a political paper to see how parties go, but reads nothing else; he depends on the blacksmith's shop, country store & tavern for the rest of his information. He has the same ideas, the same books & cattle that his father had; and pursues the same methods of husbandry. He reads no agricultural paper, & does not adopt a new idea, nor a new crop or rotation, or does it very rarely. He skins the soil & sells grain & hay, & constantly reduces the capacity of his farm. He cuts wood to market to aid in supporting his family. He cultivates a few common garden vegetables, but does not desire a tasteful flower borders or flower beds, and thinks women have enough else to do. He plants no rose bushes nor fruit trees; and thinks the potato field in blossom the finest sight under heaven.

His half education & neglected mental culture fit him to be a mere tool to be used by designing men. The demagogue appeals to his passions & prejudices & talks largely of the "bone & muscle" of the country, "the bold yeomanry" &c. and thus is enabled to effect pernicious legislation.

He does but get ahead, & finally sells out & emigrates.

Western Farmer

A Western Farmer, in a letter, July 1857, mentions some of the advantages of a western farmer, who goes out well-to-all-purposes. He says 20 acres of well tilled western soil will support the large family of a laborer. Ownership of soil is one advantage of the western man. There will be difficulties the first two or three years. It is a happy employment to work on one's own land for one's own benefit. He keeps a hog & two or three years has a cow or two & plenty of milk & butter. He has plenty of pork, cabbages, beans, potatoes, beets, turnips, & an abundance of fowls & eggs. Raises wheat & corn for his own bread & for sale. No fruit trees for a time, but his wife preserves wild plums. Sloes, some wild grapes. Takes newspapers & periodicals, will soon have schools & preaching.

English Farming.

"The English understand the business of farming a great deal better than we do understand it in our country." "We have much to learn of the English." July 1857.

New England Farming. H. F. French. Speech at Ipswich, Eng

In New England, where we have been 200 years, we find that the system in our old fields, of taking away things & putting nothing again, begins to fail. We must apply manure to get crops now. Ibid

[The system began to fail a long time ago, - 50 years & 100 years, and more.

Most of us may improve a small farm; but few amongst us are capable of managing a large farm to advantage.

1857. Mrs. Haskell of Gloucester, Mass.

M.18 442 } Notices of Farmers & Agriculture in England.
M.18 443 }

[Cont. in M. 19 p. 18

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m. 2. 269.

Early Frosts.

From a record kept at Mansfield, Mass. in Bristol County, some 30 miles S.W. of Boston and about 42° N. Lat. pub. in N.E. Farmer 1855, Oct.

Hard frosts, so as to kill corn, beans, potato tops, pumpkins, tomatoes, &c.

		Thermom. at sunrise	Frosts in Northampton
1834	Sept. 30		Same in Northampton
1835	Sept. 17		Sept 16 in N.H. and 26.
1836	Sept 7.	28°	Sept 6. in many places. Severe in N.H. 30th.
1837.	Sept. 14.	26	Sept 14 some frost N.H. + 15. 21. 24. Severe Oct. 4.
1838	Sept 3.	26	Only slight frosts in N.H. in Sept. Severe Oct 8
1839.	Oct 5 & 6.	33	Oct 1. 2. 5 + 6. great frost at N.H.
1840.	Sept 23.	27	Sept 13. 14. frost N.H. + 29th. Heavy Oct 10
1841	Oct 3.	29	Oct. 1 + 2. 11. 13. Severe Oct 14. 18.
1842.	Oct 7.	27	Sept 24. 25. + Oct 6.
1843	Sept 13.	27	Sept 28.
1844	Sept 28.	28	Sept 27. 28. Oct 1.
1845.	Oct 17.	17	Sept. 13. 23. Oct 14. 17
1846	Oct 11.	25	No Record.
1847	Oct 12.	23	Oct 16. first severe frost
1848	Sept 14.	28	Sept 13.
1849.	Oct 15.	28	Severe Oct 15. first one.
1850.	Sept 30.	37	no severe frost till Oct 8.
1851	Sept 25.	28	Sept 15.
1852	Oct 6.	27	Some Sept 30 + Oct 16. Severe Oct 17
1853.	Sept 30.	30	Severe Sept 30.
1854	Sept 21.	26	Severe Sept 30
1855	Aug 31.	28	Severe. Sept. 20. first Frost Oct 15. severe then.
1856			first Frost severe. Sept 30.
1857			

Summer Frosts

1794.	Frost June 16	1800.	Frost June 6
1801.	" June 7	1806	" June 2
1808.	" June 16	1809	" Aug. 9 + 10.
1816	" June 4. 7. 9. 10. 11	1817	hard frost June 1. Little June 2
"	" Aug. 19. 21. 22.	"	little " Aug. 24.
1819	" July 5. Aug. 24. little little	1826	Frost June 17.
1834	" little June 15.	1835	do June 22 + Aug. 3
1836	" Aug. 10. 21. 22. 24.	1837.	do. Aug. 24.
1840	" June 5	1842.	" June 1. 2. 3. 4. 7. 13
1843	" June 2	1845.	do June 1. Aug. 29
1849	" June 13	1851.	do June 6 + 19
1855	" Aug. 31	1856	do. June 1.

These are from Almanacs of the Stearns family at Mansfield Mass. in N.E. Farmer for Aug. 1857 — by Isaac Stearns June 1857

1816 he says was the coldest season in this century. Besides the frosts mentioned above, there was frost Sept 1. and hard frost Sept 28. that killed all the corn, it being green & soft. & some not half grown. Spots on Sun seen with naked eye July 8 & Oct 1.

1836 Aug. 24. Frost killed corn & potatoes on low ground.

1855 Aug 31. Frost killed corn, potatoes, &c. Therm. at 28° sunrise

Late Frosts & Early.

M.4.104.1739. A great frost at Worcester. May 12 1739. (May 23. o.s.
May 24. 1764. Frost killed beans last night, at Westfield. (Ballantine
Sept 9. 1764. Hard frost. Killed beans, cucumbers, tobacco, corn.
(Ballantine

Self Denial, &c. the basis of Virtue.

[Cont. from M. 15.452

Young people who have been gratified in all their desires will indulge in capricious desires, take it amiss if thwarted, and sacrifice the happiness of others to their own selfish indulgence. The selfishness of rich ladies and great people are to be attributed to this. Exhortations & reasonings will not correct selfishness. Nothing but the habit of overcoming our selfishness, and encountering privations & discomfort, will enable us to do it when required. Indulgence infallibly produces selfishness & hardness of heart, & nothing but severe discipline & control can lay the foundation of a magnanimous character. Newspaper 1855.

M 15.28 The great majority of successful commercial men, came from the country, & had the advantages of country life—had a training directly opposite to that which they are giving their sons. The sons are growing up effeminate, empty, dull in self knowledge. Ibid.

To be born poor, but determined to be rich, is to be happily born. It gives birth to industry, frugality, ingenuity perseverance & success, inward & outward. It manifests manly qualities & secures material wealth. It grows in big labors and endurances. Beecher's Star Papers

M. 2. 239. Louis Cornaro, or Lud. Cornarus, of Padua. His Treatise of Temperance & Sobriety was translated by Mr. George Herbert; & is published with his writings. Vol. E 172 to 292 — 20 pages

Troubled with many diseases, & apparently near the grave, when about 40 years old, the physicians told him nothing could save him but a sober & orderly life. He gave up his intemperate eating & drinking & was immediately helped, & was perfectly cured in less than a year. He used a moderate diet, rejecting every thing that hurt him, as food, heat, cold, weariness, ill air, &c. The latter things, however, did little harm, when a moderate diet was used. Galen said this many centuries ago. Cornaro says his temperate life had great power over body & mind, & the cuts, colds, &c & troubles of mind hurt him but little. Even bruises, falls, & dislocated bones brought little harm to him. A moderate diet cuts off causes of disease and is the best medicine of many diseases. He was his own physician, & though other might be, but esteemed physicians thought them necessary for those who live disorderly. But a regular life was better than a physician. Cornaro consumed only 12 ounces of meat a day — lean, veal, pigeon, fish & broth, and 14 ounces of drink. Others he says may eat more, & of other things as fruit, fish, but must not eat too much. Quantity for a well man is more to be regarded than quality. Cornaro at 83 years old said he was nimble, cheerful, hearty, enjoyed himself, talked, read, wrote, slept well, sung, mind was free &c.

Proverbs.

D'Israeli p. 264 to 304 } The homespun adages & rusty "sayed saws", which remain in the mouths of the people, are the philosophy of the vulgar, & often more sound than that of their masters. They are true to nature & therefore lasting. Proverbs existed before books. They existed in Asia, in Greece, Rome, &c

Proverbs, a short sentence frequently repeated by the people. Johnson

do a short sentence often repeated, expressing a well known truth or common fact. Webster

do Its ingredients (of an exquisite proverb) are sense shortness and salt [wit]. Howell.

Sententious maxims, proverbial phrases, maxims, and apothegms, differ from Proverbs, but have similar faces.

Franklin filled his almanacks with proverbs by the ingenious contrivance of framing them into a connected discourse, delivered by an old man attending an auction. These were reprinted in Britain and translated & printed in France.

In England, long ago in the days of Elizabeth, the English always had proverbs before them, painted in their tapestries, stamped on the most ordinary utensils, on the blades of their knives, the borders of their plates, and on goldsmiths rings

John Heywood collected the proverbs of the populace and published them 1561. – Tusser arranged them for the parlor, guests chamber, the hall, table lessons, &c

Proverbs were spoken by all ranks of society in those days and later.

Proverbs of different nations resemble each other, or many do, because men in similar situations think & act & express themselves alike. All nations are parallels of each other; many however are borrowed by one nation of another.

Erasmus collected 3000 proverbs. There are collections of proverbs in Italian, French, Spanish, &c. Herbert, Howell, Camden, Fuller, Ray, & others have preserved the national sayings of England.

Proverbs have ceased to be studied or employed in conversation, since we have derived our knowledge from books.

There are perhaps about 20.000 proverbs among the nations of Europe; many borrowed from the ancients chiefly the Greeks, who took them largely from Eastern nations

Herbert's Proverbs.

In his life & writings are the Proverbs he collected Vol. I. 295 to 351, or 56 pages. Jacula Prudentum, he called them. He has about 1200; many good, some flat or unmeaning to me.

Most of those in the Old New England Primer are here.

Many of Franklins Poor Richards sayings are here.

Cont. in Mss 19. 134

260 Fashionable, Respectable | Con. from pp. 15, 23
see p. 15.

We are naturally a remarkable good looking people; but we have done a great deal to spoil our looks. It would be a good thing to rescue the body from imprisonment & abuse at the hands of your false fashions & monstrous dietetics: from the fetters of buckram & whalebone — from the vile and tobacco that defile & deface so many of our men from the slops and confectionary trash which give the dyspepsia & the vapors to so many of our women. Let us be true to humanity in our own way without aping every European folly.

We ought in our festivities, to banish strong [illegible] welcome ladies, have less gormandizing & vitiated taste.

1855. Dr. Ingoldsby New York.

Fatality of Fashion.

Human life is shorter in New England than it was 60 or 70 years ago. Consumption & dyspepsia were seldom known 60 or 70 years ago. These & other new diseases bring thousands to the grave. The cause is in the corrupting fashions of the times, which regulate the food & dress of people and which make illness more respectable than honest, sturdy industry. These fashions are leading us into excesses that have ruined other people and earlier nations. Dyspepsia and consumption were seldom known when sons worked in the forests & fields, & partook of the simple fare of the farm; and girls labored at the spinning wheel and looms

Dress Rural Intelligencer 1855.

Fashion

Splendid misery, racks & thumbscrews belong to the inquisition of fashion; and thousands of shabby things; the shabbiest of all being those too proud to seem just what they are.

Rev E. H. Chapins Lecture

Rank & Wealth & Fashion

Rank & affluence give the tone of fashion to their age. When rank & fashion are only leaders of folly, & riches are employed in vice & sordid dissipation, when the highest ranks are assimilated to or that is base & degrading in the lower ranks, the fascination of rank leads many of the young into extravagance & folly, into idleness & prodigality & ruin.

Alisons Sermon on Evil Communications

Distinguished circles.

"It is not in distinguished circles that wisdom and elevated characters are usually found, or if found, not confined thereto." "My best rooms in England have been spent with persons little known. Emersons Soc. of England 1856.

Fashions in 1856 that attract attention, even in country towns, as well as cities.

Monstrous barrel-hooped petticoats, or hooped skirts including hooped frames of petticoat called Skeletons. Preposterous little bonnets on the back of the head, called by some Clamshell hats or [illegible] dresses widely extended by the hoops, loaded with flounces & bellows. Mens new fashions in fly up and no beard, what is worn [illegible] moustache upon the upper lip, but general [illegible] around & cut up the lip. A large portion [illegible] this fashion, many [illegible] the chin & cheeks.

The "Potiphar Papers" of G.W. Curtis deal with the follies and foibles of our fashionable society, & successfully characterize the ambitious meaness & gilded vulgarity of our wealthier classes. He exposes the vices of fashion and hypocrisy reigning in fashionable life. Everybody acknowledges the essential truth of the representation, and laughs at the ludicrous insanity, perverse ostentation, & the pinchbeck glitter of the foolish and extravagant people aimed at; even Mrs Potiphar herself has the Sketches on her Drawing room tables. My. Tribune 1856

Am. Qu. Review Vol. I. 214-27 English Fashionable life. The characters at Almacks seem actuated by but three passions — the love of notoriety, the love of intrigue and the love of money. The author of Almacks gives sketches of fashionable life in the country & in London, and neither of them gives us a high idea of the morals or manners of the haut-ton. Attachments and affairs between married people are talked about freely; and young ladies discuss accouchments and criminal cases in public with as little ceremony as dinners & balls. — "The last stage of profligacy in females is indicated by grossness in conversation".

Respectable Light women.

Light women of a thrifty vice, are always hard upon the rent in any sister's virtue. Their chastity, though a ragged, looks as well in a coach as stronger cloth.

"The devil's most devilish when respectable"

mrs Browning. p. 252.

NY 2,243. Fashionable Churches.

A church founded upon the strictest principles of the Puritans, in faith & order, if made up exclusively of the families of the rich, will in the third generation, run into the extremest high-church formalism. The sphere of fashionable life is fatal to spirituality.

My. Independent. Feb 1857.

Fashionable churches, which exclude the poor, are on the high road to formalism, spiritual corruption & infidelity. The families of fashionable Christians are always the least hopeful subjects of the Christian ministry. A church that withdraws from the body, destroys its own vitality. The attempt to bring out church upon the platform of the gospel is met by custom, pride & avarice. Ibid. March 1857

N.Y. Fashionables. [N.Y. Ch. Inquirer March 1857

The best society in New York is not that which claims and enjoys the name of being fashionable, though the best may comply to a certain extent with the modes of the season. They however are not pleased with the excesses in dress & feasting of the wire pullers of fashion, nor with the mediocrity of their intellectual and moral tone. The fashionable social hours are, to appear about 10, & not to leave till supper & midnight; and it is common to protract the revel till morning; and it is not rare to see young men in every stage of inebriation, upon floors & lounges. Late hours are perilous to health & morals — day is turned into night & night into day.

Cont. in NY (1 390)

The insane passion for dressing is one of the great evils of American Society. The wife & daughter's wardrobe and as dangerous as the husband's intemperance, & sometimes lead to ruin & shame

26? Ministers in N.E. Cont. from p. 99
m. 18. 16 to 24. and 48 to 57

Ministers have peculiar trials, but most of them must-
Strengthen their personal virtue. The ministers mission is
not to enjoy indolent repose in a snug parsonage; not to
luxuriate at the social boards of wealthy parishioners. or
act the wit in tea party reunions; but to this to overcome the
world in himself and rescue others from its moral wreck.
Rev. A. Stevens to Bp. Simpson

Ministers in N.E. in early days indicated by their
own condition, the condition of the people around them; the
worldly comfort of the ministers kept about equal pace
with the prosperity of the people. It is so now. N.Y. Independt

Hanover N.H. & Norwich Vt were for a time together,
& had their first town meeting in June 1763. In 1765. Rev
Peter Powers was installed their pastor. When this place (Hanover
was first settled in 1761, there was no white settler above this place.
For several years Mr Powers was the only minister for 70 or 80
miles up & down the Connecticut. He performed service in
all along the river, & preached among the settlements, performing
his journies at first in a canoe which he paddled up & down
The meeting house was of logs 28 feet by 25, the minister had a
log house and the people lived in log houses. Yet ministers
are favored in one respect even if poor. Their calling procures
respect for them & their families, & wealth is not
necessary to secure a position in good society.

The ministers were learned, and attended to the
educational as well as the religious interests of the people,
and had great influence in other matters & diffused
much light & knowledge, & were held in reverential
Cor. of N.Y. Independent. Nov. 1855.

"Prestige is necessary for success in every profession
Merit alone is not enough. The preacher must have
the good will of his people & this is due to him. Of all
callings that of the preacher is the most laborious
the most unthankful & the least remunerative.
And yet, as a general fact, he follows it with the most
persevering and unselfish devotion" N.Y. Ev. Inquirer. Dec 1855

M. 3. 220. Questioning the Preacher.
asking questions of the preacher after the sermon,
was first use in early days before 1637, and perhaps
after — "not too much for information as for reproof" Hubbard says

Stoneham
M. 13. 184. John Carnes was settled at Stoneham in 1746
on 240£ O.T. (Col lawful) and a parsonage and wood 80£ added
1749. He complained. Could not live. Offered to accept
60£ or 100 dollars lawful money. Refused. He left them 1757.

M. 4. 183. 1742. The people, or many of them, are said
to despise their pastors, and run after Porters,
Cobblers, Barbers, &c whom they call
ignorant-bunglers in Divinity. Emissions of
Davenport, &c. The same charges were made against the
Puritans of England in the preceding century. S.J.

Ministers in N.E.

Some were Physicians

1705. M.H. 4 p. 70 } Rev. Michael Wigglesworth of Malden. said to have been "a skilful physician".

1735. M.I. 155. Affairs Rev. Robert Breck at Springfield — and the Council interrupted by Civil Authority.
1736 M.I. 156. Rev. Mr Breck ordained Jan. 27. 1736
1736 M.I. 158 Pamphlets relating to these affairs.

Springfield & W Springfield.

Sp. Rev. Mr Moxon had 45 £ salary, & real estate. £ Sterling Mr Sprague says not so — produce
Rev. Mr Glover 1661. had 80 £ salary & real estate
Rev. Mr Brewer 1694 had 80 £ salary & real estate, &c
Rev Mr Breck 1736.

WSp. Rev. Mr Woodbridge 1698. had 80 £ in provisions, real estate, &c. It was increased to 100 £ as money depreciated 1717. &c.
Rev. Mr Hopkins 1720, had 100 £ in provisions at market price, or in money (province bills) as people chose. It was gradually raised as money depreciated to 500 £ in 1748.
Rev Dr Lathrop 1756. had 70 £ lawful money salary, 200 £ settlement, parsonage, firewood.
Rev. Mr. Rev John McKinstry 1752 — to have 49 £, at first, increased to £62. 13. 4: 80 £ settlement, & fire wood £
L Meadow. Rev Stephen Williams 1716 had 55 £ salary increased to 70. 200 £ settlement.

Westfield.

Rev. Edward Taylor, 1679 had 30 £, land & house — it was increased to 80 £.

Plainfield

Rev Moses Hallock 1792 had 90 £ settlement: £45 salary for two years, & increase 5 £ a year to 60 £; 1/4 cash. 3/4 in produce at cash price.
Rev. David Kimball 1831 — Salary 400 dollars.

Southampton

Rev. Jonathan Judd. 1743. Salary 130 £ a year for 3 years; then 5 £ a year increase to 170 £. 225 £ in money & labor in O. Tenor & 200 acres of land — The 170 £ was had — probably 60 £ in lawful money, perhaps 1/3 of 170 £, or 56. 13. 4 — Edwards

Ware

Rev Grindall Rawson. 1751 had 45 £ to be increased to £60 and 100 £ settlement — all lawful.
Rev. Ezra Thayer 1759 — had 40 £, to be increased to £55 and 100 £ settlement. Mr Judds Salary not stated.
Rev Reuben Moss 1792. had 80 £ salary + 150 £ settlement. Hyde Ware

Belchertown

Rev. Justus Forward. 1756 Was to have 100 acres land and 80 £ lawful money settlement, paid in labor; Salary to be 46. 13. 4 first year, lawful money; & to rise 26 8 a year for 10 years, making 13. 6. 8 added thereto; and after 10 years £60 a year, lawful, & cut & all carry his fire wood from his own land.

Ministers.

Roxbury

Mr Eliot's Salary 1640 1650. was £60. He had had land, &c
Mr Eliot & Mr Danforth had 60£ each, 1652.
Mr Nehemiah Walter 1718 had 100£ & son Thomas £80.
and 100£ & allowance for Thomas W.

Ellis's History.

Ministers Conservative.

The minister is a student, & has all the conservatism of the library, & that library made up of the dead past, not the living present. The minister does not see many persons on terms of equality; people seldom speak to him of the issues of the times; he never gets into the currents of sympathy, except in personal experiences; and hence he is as conservative as solitude. To him the excitement of the community is inexplicable, & distasteful; the deepest sympathies & convictions of others are not only not met, but set at naught, & insulted. Cor. of N.Y. Independent. in Western Reserve, Ohio, Jan 1857

Old Habits. & Salaries

Peter Parley's father, Mr Goodrich, brought up & educated a family of 8 children on a salary of 400 dollars a year and left at his death an estate of $4,000.

A Massachusetts Clergyman had 80£ a year from 1769 to 1803. & never more, & brought up 12 children and educated one at college (John 12) and left an estate which sold for 8000 dollars. He performed the duties of hospitality, & hospitality very frequently. This was done by rigid economy, industry, of the mother, using home spun cloth, employing the tailoress in the house when she was needed; he kept sheep, raised flax, kept geese & fowls, kept a horse and cows (they had broth & bean porridge in the winter) and the younger children had bread & milk at morning & evening meals; hasty pudding (still not uncommon on Saturday evenings); raised grain &c. Not much paid for hired labor. marriage fees, & fitting young men for college & boarding them aided the scholastic salary. Cor. of N.Y. Christian Inquirer Jan. 1857.

Uneducated Minister.

N.H.1. 310. There was a meeting of Ministers at Northampton June 19. 1771, to see whether it was proper that Jonathan Huntington should be ordained at Worthington, he not having received a public or liberal education. Rev Jona. Judd and Rev. Mr Ballantine attended with others. Ballantine says a law of the province obliged every minister to pay taxes who had not taken a degree at college, or had no certificate of his qualifications — The ministers seem to have concluded to ordain him, for he was ordained the next week. The ministers probably gave him a certificate of qualifications.

Salary of Mr Ballantine at Westfield.

He says Nov. 13. 1769 that his salary had been fixed at 70£ some years before, until the farm left by Samuel Root bequeathed for a parsonage came into his hands. He received it for the Spr. of 1769 but the town still voted 70£ Nov. 1769. — He had also 60 loads wood Jan. 1770 and more some years.

cont. in M 18. p21. 51. 360

M. 2. 198c – School Girl in England 1646
M. 14. 330

A girl from a wealthy family was sent to school from London to Richmond. from September 1646 to April 15. 1647 about 7 months. The bill of her expenses is on record. It is "the accounts of Peggy's expenses since her going to school at Richmond Sept 1646 to April 15. 1647." The whole bill is 78/5 not including any board.

Her Trunk was carried to Queenhive 8d + to Hammersmith 1/
Bringing the box from Richmond 1/. and to Richmond
A Coach from Fleet-Street 1/. Watermen (by water) 1/.

5 pairs shoes at 2/		a hair lace + pair shoe strings	1
1 " do	2/2	Faggots 2/8. cleaving wood 1/.	3/8
Shoestrings 4, 6d + 6d.		Hooks + bolt for the door	9d
Singing book	1/.	Sugar + Liquorish	1/4
Lookhorn	4d.	Sugar, Liquorish + colts foot.	1/6
a necklace	1/	[Girls expectations for three days]	
1 M. Pins 1/. 1 m. more 1/		Silk + Thread 6d. silk 1/. Do + Thread	4d
1 pair Candles	6d	Given to Mrs Gervois maid	1/
Muskadine	4d	For going on errands	6d 6d
Worms and (Worsted)	4d.	For carrying Letters	6d 6d
paid for a Lovehood	2/6	Calico to line her stockings	2d
" for Muskadine	4d	a corle + for half handed Gloves	8d
a Basin 4d – Tape	4d.	Given to the writing master	2/6
a pair Pattins	1/4	Silver for tooth pick case	1/6
1 pint White Wine	4d	a tooth pick case	4d
Ale 3d. 1/2 d Sugar	8d.	carrying a letter	4d
a sampler	1/.	Thread, Needles, paper, pins + parchment	3/6.
a purge	1/6	Ribbon	3d.

9 dr Soap 2/4. 3 dr Soap 11d. 3 dr Soap 1/. 3 dr 1/. 3 dr 1/. 3 dr 1/
3 dr Co 1/. [There are 27 dr Soap costing 8/3. A girl could not need it. There must be some mistake.
For wood (besides above) to April 15 1647 15/10.

[How reliable this is I know not. Published in Newspapers.

Boarding School for females in London. 1661.

M. 4. 249. Brandt notices the funeral of a young woman, a member of a boarding school for young ladies, in London. July 1661.

M. 2. 198. Boarding schools. It seems that females of the higher classes, or wealthier classes were taught at home or in boarding schools in England – that is in private schools, there being no public schools for them. Girls "boarding schools" and were boarded + taught by the same persons. Swift says:–

"A blockhead of melodious voice
In boarding schools may take his choice." The boarding schools, seem to have enclosed the most desirable females.

There were boarding schools for boys at a late period + perhaps in Swift's time, one is noticed 1743. L2. Review. No 69. p. 176. Plays were performed by the boys in a boarding school, in those days

School at Lowood, described in Jane Eyre. N. England

The school room was a wide, long room, and 80 girls, 10 to 20 years old, sat on forms or benches (both words used) with desk before them, which seem to have been movable – sometimes on the sides, sometimes on the end. When candles were used, there was a form + girls each side of a table. The refectory had two long tables, on which the food was eaten, sometimes bad + of different in quantity – The Dormitory was also a long room, with two rows of beds each side, each for two girls. In January they rose before daylight, washed in one basin to 6 girls + dressed by two candle lights, + went down into the cold school room (a little fire at each end) dimly lighted, where 1½ hour was spent in reading prayers, collect + chapters in the bible, when day had fully dawned, then to breakfast. Then "a long grace" was said and a hymn sung, and at the close thanks were returned + a hymn chanted. School began at 9 + continued at 12. Then play until 2 – dinner, next 3 hrs of class. 5 [illegible] Then recreation prayers + bed. [illegible] charity [illegible]

m.2.257 Discussion. Controversy. Agitation.

Religions growth does not require storms of agitation, nor perfect quiet — The soundest principles & the most unconfined facts, & the most beneficent institutions require discussion. In the hands of men all things gather moisture and mold. The truths of a hundred years since, become lies in the way we use them. The institutions which set men free in one age or protected their liberty, become by insensible changes, the enemies of liberty & the instruments of oppression. The doctrine that discussion is inimical to liberty or religion, is dangerous to the public welfare: it is the safeguard of both. The doctrine of quietism in this respect is the first article in the priests & tyrants creed. Every step of advance in religion, morals, liberty, secular and spiritual, education & civilization has been made by a violation of this false doctrine of peace, & by a sharp application of the laws of agitation. The truer a thing is, the sounder an institution, the better will they appear under a searching investigation. When men are afraid to have doctrine discussed, they are dozing & do not wish to awake or they have no faith in their own doctrines. When managers of any institution are unwilling to have its affairs examined & discussed, it is proof that it is wrong, that it needs serious investigation. It is enough to condemn any measure or institution, that it is unwilling to bear examination. — There never will be peace while there is wrong; while liberty of speech is abbreviated. But we should not contend angrily or quarrelsomely. Discussion may be christianly conducted.

H.W. Beecher. N.Y. Ind Sept 29. 1853.

Mss. 2. 276. Resort to Guilford and Seaside for Health.

1774 This began long before the revolution. In 1774 Judge Z Sylvester Judd "had gone a journey to Guilford for his health." Jonas Judd Jr's Diary.

Diary J.J.Jr. Oct. 1777 } Jonathan Judd Jr & Esther Sarah & Hitty Phelps were at Guilford some days. Each had a horse.

Same Oct 1789 } Rev. Jonathan Judd set out for Guilford for his health. Oct. 14. 1789. Returns Oct 31.

Paupers in England & Vagrants. [Cont. from ll 15. 29

A. Munday in his "Brief Chronicle of the succeane of Times" since Creation, says that "in time of Edward VI. about 1547 or soon after, the poor people were distinguished by three several degrees, and each degree was divided into 3 kinds", viz

1. The Poore by impotency. The 3 kinds were 1. the fatherles pore mans child; 2. the aged, blinde and lame. 3. the diseased person by leprose, dropsie &c
2. The Poore by Casualty. The 3 kinds were 1. the wounded souldior, 2. the decayed householder; 3. the visited with grievous decease.
3. The Thriftlesse Poore. The 3 kinds were 1. the Riotor that consumeth all. 2 the Vagabond that will abyde in no place; 3. the yelle person, as Strumpet, and other.

1 Christs Hospital was appointed for the innocent fatherless
a children. St Thomas Hospital in Southwark for relief of
3 the aged, blinde & lame. Bridewel for the vagabond, yelle Strumpet and unthrift. These Hospitals were founded by Edward VI. & he gave the lands in the Savoy to maintain them. These lands were then a "harbour for Loyterers, Vagabonds, and Strumpet that lay all day in the fieldes, and at night were harboured there"; the were of the yearly value of 500 pounds & he gave 4000 marks besides, of lands in mortmain, so yearely valewed

English Poor formerly

In England, the most ferocious penal enactments were repeated with every variation that ingenuity could devise, in regard to mendicity and vagrancy, and yet their evils increased. The system was changed in 1601, and the poor were relieved by law. Before this time Elizabeth, a statute says, "all parts of this realm of England be pestered with rogues, vagabonds & sturdy beggars exceedingly pestered, by means whereof there happeneth horrid murders, thefts & other great outrages"

Economy (see Misc. 2. 261.

From Chambers's Journal (Scotch. 1856 or 7.

It often happens that a clergyman, medical man, a teacher, or some other person of the so called middle class has less income than an artisan. Some active ministers of the English established church live on 80£ a year ($384.) also some Episcopal ministers in Scotland — An advertisement for a school master or a surgeon at one pound a week or 52£ a year, would bring in an outpouring of answers like a spring tide. Yet these people live to support their families in a better style than working people who have the same or larger incomes. A worthy Scotch lawyer and antiquary, Mr Thomas Tomson, was the son of a Scotch clergyman who received only 105£ a year; yet on this salary he educated publicly two sons, provided for other children and maintained the hospitalities of a noble clergyman and died free from debt. Many clergymen in England & Scotland educate one or more sons, & yet have incomes inferior to those of many operatives. — This is done by great self denial and frugality, — by genteel economy. Elegant tastes & accomplishments are set aside, and scenes of gaiety are avoided & some friends are left uninvited, & a quiet life is submitted to. — Handworkers seldom have a disposition to fashion a household in this manner. The manage is apt to be coarse and extravagant, without comfort or refinement. The sturdy operative falls behind the genteel poor in some respects, but possesses the higher ideas of the latter.

Poverty of Authors — for want of Economy.

many talented writers & gifted players die in poverty & leave their families reduced to beggary. The fault lies not with the public, who are ever ready to buy good books, but the fault rests with themselves alone. It is the same with renowned artists & successful dramatists. These men neglect their social obligations; a man of genius has no right to ignore the sacredness of father and husband. Economy & forethought can but enhance any one's outpourings, be it it that of a second Shakspeare or another Dante.

1857. Letter from London in N.Y. Tribune

M.2.261 Poverty in a poor ~~able to~~ Economy.

"Of course the poor are wasteful every where. They do not know how to economize & they have not the means. They must live from hand to mouth. — The rich also who have inherited property are wasteful; the great mass of our people are not economical but wasteful; it is the habit of the whole country". [Theodore Parker, on Hard Times, Oct 4. 1857.

Economy or Want of it

Americans are wasteful — more so than the English, and the English are more so than the French. This is true not only of rich Americans, but of the middling class, and even of some who labor for their daily bread. Many American mechanics & Day laborers earn great wages, but live extravagantly, & spend all they go along. These men, who might have laid up half their wages are now (Nov 1857) beggars, because unemployed, and having nothing laid up. — among all classes & conditions in U.S. economy is yet to be learned. In all business there is waste of materials; in housekeeping a waste of food; in recreations, a lavish & reckless expenditure.

Springfield Republican Nov. 1857

The Wickedness of men attributed to God. } Cont from
Duelling. Chivalry. Knighthood. } m. 15. 33.
m. 2. 260. m. 2. 242. m. 2. 290.

Ed. Enc. XI. 626 to 630. The origin of the orders of knighthood was in the time of the crusades. all stories of knights before this (12th century) are fabulous. The first were the Hospitallers who became Knights of St John of Jerusalem; next came knights of the Temple; next the Teutonic order; all became rich—they obtained magnificent possessions. They took vows of poverty, obedience, & chastity, & fought infidels. They wore a cross upon the breast—

p. 224. Great increase of Duelling was the effect of the establishment of these orders in Europe. Causes of same. in Ed Enc XI. 629

There were codes of honor, the science of knighthood as it was called; and writers entered into minute details about the nature of insults, modes of giving & returning the lie, about challenges, the conditions of the parties, &c all showing absurdity, & derangement of the human faculties. Vozzo, a great jurisconsult, in 1450 published decisions concerning duelling, & he quoted the martyrs & fathers of the church as defenders & practitioners of duelling, & asserts that God sanctioned the duel between Cain and Abel. There was an enormous list of such writers, & all gave forms of prayer for success for duels. The combatants universally prepared themselves by taking the Sacrament. The religious orders attended all duels in pompous array, and their masters, priors, &c. were commonly umpires of the fight. They believed in the interference of providence in all duels. The practice had a pernicious influence upon the manners of Europe, which is still too apparent in the subsistence of this practice of a barbarous age. We surpass our ancestors in the absurdity of our conduct, because we have more just opinions.

m. 16. 33.

Watertown History. (Francis) p. 88.

Men attribute the effects of their own contentious wickedness "to the awful frowns of Heaven" [as the people of Watertown did, when their meeting house was burnt during their hot contentions, 1754

Wickedness covered by religion or superstition

Modern Greeks.

"It is not uncommon to see Greek pirates, addicted to all sorts of robberies, fancy themselves in full enjoyment of a safe conscience, because they strictly observe Lent, and recite orisons."

M.2.231. Bad men praised by clergymen.

When distinguished persons die, their vices are glossed and virtues gilded. There was never a king so tyrannical & base, that no bishop could be found to stand by his corpse & dwell upon his rare virtues. No queen was ever so vile, but that a chaplain would presume to praise her orthodoxy, her defence of the true faith, & send her to heaven. There was never a statesman so profligate & unprincipled as to prevent all Doctors of Divinity from intimating that he was "a man after God's own heart!" In this land of ours, we have known politicians, who during the life of an opponent, have charged him with more crimes than are in the decalogue, and after his death, called him one of the wisest counsellors, the best & noblest of the sons of America.

N.Y. Chr. Inquirer Feb. 1857

272 Huskings. [Cont from M. 12. 326.

The husking in Maine, with its long pile of corn, & busy hands fast filling up the baskets, and occasionally a shout as some one concludes a story, tells that it is enjoyed. Then after the husking is over, the long table is set but is loaded with dishes of baked beans & pork, Indian pudding, large plates of gingerbread, & golden pumpkin pies. The large fire plays & throws a cheerful light over it all.

Dana's Rural Int. Oct 1855.

M.14.237 Whittier's song of the "Huskers". Oct 1855.

brings the untusked corn to the long barn floor
in creaking wains. after milking and some tasks
are done, the merry huskers come together from
the brown farm houses.

"Swung o'er the heaped-up harvest, from pitchforks
in the mow,
Shone dimly down the lanterns on the pleasant scene
below;
The growing pile of husks behind, the golden ears before,
And laughing eyes & busy hands & brown cheeks glimmering o'er."

The old men sat apart, talking over old times; children
run about & play on the unhusked pile. The master
of the village school, urged by the host's blue eyed daughter,
sung a husking ballad, to the quaint tune of some
old psalm. It begins:—

1. Heap high the farmer's wintry hoard!
Heap high the golden corn!
No richer gift has Autumn poured
From out her lavish horn.

× × × ×

5 We dropped the seed o'er hill & plain
Beneath the sun of May,
And frightened from our sprouting grain
The robber crows away.

× × × ×

7 And now with Autumn's moonlit eves,
Its harvest time has come,
We pluck away the husked leaves,
And bear the treasure home.

× × × ×

9 Where'er the wide old kitchen hearth
Sends up its smoky curls, [from the samp kettle?
Who will not thank the kindly earth,
And bless our corn-fed girls.

× × × ×

12. But let the good old crop adorn
The hills our fathers trod,
Still let us for his golden corn,
Send up our thanks to God.

National Era. Copied into Dana's Rural Oct 27. 1855

Jacl Barlow's Hasty Pudding Song, is in Judd's American Agriculturist for Sept. 1856. He writes upon the raising of corn, the husking party, with the red ears, the husking feast, &c. I think the above song borrowed from Barlow

In the Back woods or new States

Logging-Bees; apple cuts, huskings, shooting matches and hunts are the pride of the backwoodsman, but the husking is the most prized. [The writer does not understand all things; there are no apples among backwoodsmen.] Our present huskings will not compare with the old ones, in the old states. Something like the old ones may be found in a new country where both sexes come together, & young & old. They take place in long, mild, moonshining evenings in October. They come from all directions on foot, male & female. A huge pile of corn extends on one side of the barn floor and on the other are lights held by pitch forks thrust into the hay mow. Sometimes pumpkins are used for candlesticks. All are busy in the tongues & hands; the ears fly thick & fast. If one attempts to walk along the pile ears are thrown at him. After the husking is over, the party repair to the log house, where is a great fire, & lots of pumpkin pies, nut cakes, &c. After eating & some plays, they leave going in pairs, hat & hood in all directions, through stumpy fields & woods. — When there is a frame barn, there is more company, & a fiddle & dance succeed.

[The writer does not understand his subject, & forgets the red ears. He says however that the old fashioned husking has long since & forever disappeared; & does not pretend that it is found in the old mode in the new districts. He feigns some probably. Published in Drew's Rural Int: but not original there

M.H. 208. Whittier brings in a husking party in his "Witch's Daughter."

1859 I am satisfied that in this vicinity there was none of the noisy, boisterous conduct at huskings that are read about in other parts of New England. Girls did not attend except those of the family; the father was commonly present; there was no kissing on account of red ears, & no slanging each other with ornitty ears. — I never saw or heard of such things in Northampton

1859 Mrs. Newton of Hadley, born 1776, says she knew not the noisy, kissing huskings. Girls did not attend evening huskings, but sometimes husked at home in the day time.

Boston Prices — [Cont. from M. 15, v. 8.

See Misc. 19. 167.

Retail Price in Faneuil Hall Market

	Oct. 27. 1855	Feb 5. 1857	Sept 5. 1857	Dec 13. 1857
Butter lumps	29¢ to 32¢	28 to 30¢	27 to 30	22 to 26¢
do tub	25	25 " 28	22 to 25	22 to 24
do 2d quality	20. 25	20 " 24	18 to 20	18 to 20
Cheese best	12	12 " 14	10 to 12	9 to 11
do 2d quality	8 to 10	8 " 10	8 to 10	9 to 9 1/2
do Sage	14	12 " 14	14	21
Eggs doz	22	" 35	21	21
Beef fresh lb.	9 to 26	8 " 18	9 to 20¢	8 to 18
do salted	10 to 12½	8 " 10	9 to 12½	8 to 11
do smoked	12½ to 17	12 " 17	12 to 17	12½
Pork fresh	12½ to 14¢	12½	10 to 12½	8 to 10
do salted	15	11 " 12½	12½ to 14	11 to 12½
Hams Boston	14 to 15	14	15	17½
do Western	14	13½	14	~~12½~~
Lard best	12	14	16	12½
do Western	12	13½	16	12½
Veal lb.	7 to 12	8 - 12½	9 to 15	8 to 12½
Calves whole lb	6 to 10	5 - 9	7 to 10	8 to 9
Mutton lb	8 to 16	8 - 16	8 to 16	8 to 16
Sheep whole lb.	6 to 12	7 - 10	7 to 11	7 to 11
Chickens lb.	12½ to 17	12½ - 17 per pr.	Old. 50 to 1.00 lb.	10 to 15
Turkeys lb.	12½ to 17	12½ - 17 ea.	75 to 1.00 per lb.	75 to 100
Pigeons doz	1.50 to 2		1.00 to 2.00 lb.	12½ to 15
Ducks pair	75 to 1.50	1.00 - 1.50	1.00 to 1.50	
Geese ea.	1.50 to 2.00	lb. 10 - 17	Wild 100 to 1.50 per pair	75 to 100
Grouse pair		1.00	Wild ea 75 to 1.50	75 to 100
Woodcocks ea.	25 to		ea. 25	
Partridges pair	50 to 62	25		each 25 to 30
Quails doz	1.50 to	2.00		
Venison lb.	8 to 12½¢	10¢ - 12½		10 to 12½
Roasting pigs ea	1.50 to 2.50		ea 2½ to 3#	2.00 to 3.00
Rabbits ea	10 to 12½¢		ea 10 to 12½	10 to 12½
Wild Pigeons doz			100 to 1.50	
			Plover ea 12½ to 20	8 to 10
			Land lb. 10 to 15	
Potatoes peck	17 to 25¢	25 - 33	25 to 33	25 to 37
do sweet "	17 to 20	75	50 to 62	37 to 50
Squashes Mar. lb	1½¢	4	1½ to 2¢	1½ to 2
Onions peck	25	30 - 37	string 5 to 6 bunch	3 to 4¢
Beans "	12 to 75	63. 75	shelled 8 to 12¢ qt	Dry 63 to 75 pk.
Split-peas "	87 to 1.00	87 - 100	87 to 100	87 to 100
Turnips "	17 to 20	25	25	25
Cabbages ea	6 to 8¢		6 to 8	6 to 8
Tomatoes peck	20 to 25		25 to 37¢	
Sweet corn ds			12½ to 17¢	
Green corn "			10 to 12½¢	
			cucumbers doz	10 to 12½¢
			do to pickling	17 to 10 to 100
Dried Apples lb	7 to 10	11 - 12½	12½ to 15	10 to 12¢
Dried Peaches lb	12 to 15			
Oranges Havana, 100,	2 to 2½ doz.	75 - 1.00	doz	doz 37 to 50
Lemons, box.	6 to 7. doz.	25	doz	doz 18 to 25
Figs do	12 to 20	17. 20	box 17 to 20	box 2½ 4 ? ¾
Apples peck	25 to 37	50. 75	40 to 50	25 to 50
Peaches "	75 to 1.00		peck 75 to 1.00	
Pears "	1.00 to 2.00	75. 1.50	Prairie peck 50 to 1.00	75 to 100
Quinces "	50 to 75		75 to 37	
Chestnuts qt	20 to 25.			qt. 15 to 17
"	Shellbarks qt 10 to 12½			" 10 to 12½
	Sicily Oranges doz 25 to 37		25 to 50	
	Watermelons		ea 25 to 37	
	Blackberries		qt. 17 to 25	

Boston Prices.

Wholesale price in Faneuil Hall market

	Oct. 27. 1855.	Feb 5. 1857	Sept 5. 1857	Dec 12. 1857
Beef, Mess.	bbl. 18 to 20	$16	18 to 19	16
do Navy mess	" 14 to 17	14	14 to	12
do No 1	" 11 to 12	11 to 12	11 to 12	11
Pork. Bost. clear	" 27 to 28	$27 to 28	28 to 30	20 to 22
do Ohio	" 23 to 26	24 to 26	27 to 28	17 to 18
do Ohio mess.	24 to 25	22. 0	25	17
do " prime	21 to 23	20.	21 to 11	15
do in kegs	lb 10 to 12c	12c	13c	16 7 to 8
Boston Lard. bbls	12c	13c	16	12
do in kegs	14 to 15	13c	16	12
Ohio leaf do	" 12c	12	15	11
Hams Boston	14 to 15	12	14	
do Ohio	to 14			
Congues	barrel 25 to	$25	$23.	25.00
Butter firkin	lb 26 to 30	26-28	24 to 27	22 to 24
do Tub best	" 21 to 23	24-26	21 to 28	18 to 20
do " 2 qual.	16 to 20	20-22	14 to 16	13 to 16
Cheese best.	8 to 11	10-12	9 to 10	7 to 9
do common	6 to 8	8-10	7 to 9	6 to 8
Eggs.	100 doz $20.	$32	19	20.
Apples.	barrel 1.50 to 2.50	$3½ to 4½	3 to 5	3 to 4
Peaches	bushel. none		Pears. bush. 2 to 3	2 to 5
Potatoes	bbl 1.50 to 2.50	bushel 85 to 1.50	bbl. 2 to 2½	2¼ to 3
Onions	" 2.00 to 2.25	2.50	" 3 to 4.	1¾ to 2.
do	100 strings 3.50 to 4		5 to 6	3.50 to 4
Dried Apples	100 lbs 6.50 to 8.50	11.00 to 12½	12 to 14c	8½ to 9½
do	" Sliced " 10 to 11	12½ 14	14 to 15	9 to 10
White Beans	bushel 2¼ to 2¼	2.00 3.00	2 to 3	2 to 2.75
Split Peas	" 2¾ to 3.	2.75 - 3.50	2 to 2¼	2 to 2¾
Cranberries	" 4 to 4¼	3.50 - 4.00	3½ to 4	2½ to 2¾
Chestnuts	" 5 to 5½		Shellbarks	3½ to 4.
Quinces	" 1.50 to 2.50		Tomatoes 75 to 1.00. bushel	2¼ to 2.50
Sweet Potatoes	bbl. 2.25 to 2.50	4.00 - 5.00		
Pickles	" 6 to 7.00	8.00 - 10.00	8 to 10 Melons 20 to 30 per 100	6½ to 9
Hay Country	100 1.30 to 1.40	1.10 - 1.15	80 to 1.00	65 to 75
do Eastern pressed	" 1.00 to 1.05	95 - 1.00	80 to 85	55 - 65
Straw	" 75 to 85	80 - 90	65 to 75	60 - 70
			Hungarian. bush. 2.50	2½
Herds Grass Seed	bush. 4 to 4½	3.00 - 4.00	3¾ to 4	3¾ to 4
Redtop	" sack $4½	4½	4 to 4½	4 to 4½
Clover	" north lb. 16½	18c	16c	16
do	" west " 13	15c	13 to 15	13 to 15
		Fowl meadow. bu $5.00	5	5
Lime. Rockland	cask 85 to 90	86	75	60-65
do Camden				
Hides. B.A. & R.G.	24 to 25c	32½ - 34c	35 to 36c	19 to 21
do Pernam &c		W.S. 23½	25	25
Leather sole best	lb. 24 to 36c	Plate 32 - 40	Bost. 27 to 30 Phila. 33 to 36	20 to 23 30 to 36
do " heavy	19 to 24.	26 - 31	25 to 28	19 - 22
Calf. rough	lb. 55 to 60	65 - 68	65 to 68	45 - 50
do finished	" 75 to 90	75 - 95	75 to 95	65 - 80
Leather curried	west 17 to 18c	lt 16 - 18	18 to 20	16 - 19
do do	others, 12½ to 19c	" 12½ - 20	15 to 24	13. 17
Hops	lb. 1855. 10 to 12½c	6½ - 8	6 to 8	7 to 8
Potatoes, bushel.	40. 50. 60. 65	White Clover	30 to 38.	30 to 33

These prices from Boston Ploughman are not all correct. Some are prices of months after & some before the dates. Some prices seem not at all in a whole year or 2 years.

See 11. 19. 16.

276 Boston Prices

	Oct. 27. 1855	Feb 5. 1857	Sept 5. 1857	Dec 12. 1857
Wool Saxony	53 to 60c	60 to 70c	47 to 62c	52 – 57
do fm. full	45 to 50	55 to 60	50 to 55	45 – 50
do " ¾	40 to 43	48 to 53	45 to 50	37 – 45
do " ½	35 to 38	45 to 48	42 to 45	32 – 35
Do " Com ¼	32 to 34	37 to 43	35 to 42	30 – 32
do Pulled	30 to 45	47 to 56	34 to 55	29 – 43
Nails amd sizes lb		3¼c	3¾c	3¾
Pigiron Am & Scotch ton		30 to 32$	27 to 28	26 – 28
Sheet Lead lb		7½c	7½c	7½

Flour & Grain		8		6 – 8. St Louis
Genesee extra bbl.	10 to 11¼	7 to 8¼		6¼
Southern extra "	10 to 10¾	7½ to 8		
do Gallego &c "	11½ to 11¾			5. 5¼
West & Canad Com "	9⅛ to 9¾	6½ to 6⅞		6 – 7
do do extra	10 to 10½	7⅛ to 8.		5½ – 6.
Southern common	9⅜ to 9¾	6¾ 7¼		
Wheat bush	97 to 105c	85. 88c		85 93
Corn "		50c		42 – 47
Oats "	55 to 58	90c		85
Rye scarce bush	1.35.			
Rye flour bbl	6.75 to 8.00	3½ – 5⅞		4.00 – 5.25
Commeal "	4.87 to 5.12	3½ to 3¾		3.75 – 4.00
Flour Buckwheat		100. 2⅜ to 2¾		2.50 to 2.62

Oct 31. and Nov. 1. 1855.

Cattle &c at Brighton & Cambridge						
Beef Cattle extra	8	8.50 to 8¾				
" " 1st qual		8.00 to 8¼				
" " 2d do		7.00 to 7½				
" " 3d do		6 to 6½				
" " ordinary		5 to 6				
Working Oxen pr	$	100 to 150 & 168				
Cows & Calves		20 to 60$				
2 years old ea		14 to 20.				
3 years old ea		18 to 26.				
Yearlings		10 to 13.				
Sheep & Lambs ea		1.50 to 3.50				
do do extra		4.00 to 5.00				
Hogs, shoats lb		7 to 9c alive				
do fat "		7½ to 8c alive				
Tallow tried		12½ to 13c	Shrunk 9c ℔			
do rough		9½ to 10				
Hides green		6½ to 7.lb				
Pelts ea		75 to 87 & 1.00				
Calfskins lb		13c				
2 years old for beef		21. to 44$				
3 years old for beef		27 to 38.				
Veal Calves ea		7 to 10$				

June 11 & 12. 1856. Feb 4 & 5 1857. Sept 2 & 3. 1857

do & do & do			
Extra 8.50 to 9	8½ to 8¾	8¾ to 9½	
No 2. 8.00 to 8½	8 to 8½	8 to 9	
2. 7.75 & 8.12	7 to 7¾	7¼ to 8¼	
3. 7.00	6 to 6¾	6 to 7	
ord. 7.00	5.	4½	
100 to 175.	90 to 140	90 to 200	
20 to 65.	25 to 70	24 to 65	
18 to 30	30 to 35	26 to 29	
42 to 64	37 to 40	30 to 38	
2½ to 7.00	3 to 6	1½ to 5¾	
6 to 12.00	7 to 10	7 to 10	
8 to 9	8c	7 to 8¾	
5½ to 6½	8c	8c	
14c	round 10½	4¼ to 10	
	12c	12 to 12½	
7½ to 8	8 to 8½	7½ to 8c	
7c	7¾ 8¼	8 to 8½	
1. to 2$	1¼ to 1½	50 to 75c	
12½c to 14c	13 to 14	13 to 14	

New York Cattle Market June 11. 1856

2414 beeves. Prime 2 qualities 9 to 11c. Average 10c lb.
Veal calves best 7c live weight. others down to 6 5 & 4c. "Kittens" still lower
Milk Cows 45 to 50. Staircases 35 to 40$. The high priced 45 to 50 had a calf
Sheep & lambs. common $3 to 8. Extra sheep 9 to 10$. Lambs 3. to 7$
Swine. Large. corn fed. fat. 6½c live weight. Dead weight 8½ to 8½.
Stillfed " " — do do 7¼ to 7½.
do " small for retailing. 6½ to 7 " " — do do 8½ to 8¾
Stock hogs 7 to 7¾c.

Springfield Prices Current. Republican.

	Nov. 1. 1855	June 12. 1856	Nov 12. 1857	Aug. 26. 1859.
Flour bbl.	9 3/8 to 11 1/4	$5 to 7.25 — 7 1/2 to 8 3/4	5 to 6 — 7	$4. to 5.25
do Extra	11 1/4 to 12 1/4	9.00 to 10.25	7 to 8.50	6.50 to 7.50
			1,50 to 2.00. Graham flour	3.75 to 4 1/2 lb.
Wheat bu.	2.20 to 2.25	1.50 to 2.00	1.25 to 1.60	1.40 to 1.60
Shorts	1 3/4 to 1.90	1.30 to 1.40	1.10 to 1.20	1.00 to 1.10
Corn "	1.10 to 1.15	75 to 85c	1.10 to 1.20	$1.80 to 1.90
Corn meal	2.10 to 2.20	1.30 to 1.40	1.72 to 1.80	
Rye bu.	1.10 to 1.25	80c to 1.00	1.00	Rye flour 2.50. 100 lbs
Oats "	50 to 65	45 to 50	50 to 60	Rye 90 to 100 bushel
				Oat meal 5c lb.
Beef. per quarter	6 to 10c	9 to 11c	7 to 8 1/4	
do Rump pieces	12 to 15c lb	14 to 16	12 1/2 to 17	10 to 12c
do Roundsteak	12 to 14 "	14c	12 1/2	12 to 15c
do Rump	12 to 15 "	14 to 15	15	
do Loin	14 to 17 "	16 to 17	16	
do Corned	7 to 10 "	8 to 10	7 to 10	8 to 9c
Veal carcase	7 to 8	15c	16c	
do fore qrs.	7 to 9	7 to 8c	6 to 7 1/2	
do loins	12 1/2 to 14	12 1/2 to 14	10c	10 to 14
do steak	14 to 16	cutlet 15 to 17	12 to 14	
			14.	
Mutton fore qrs.	7 to 9			
do hind do	12 to 15			
do legs	15 to 17			
Lamb fore qrs.	12 to 14.	$1. ea	10c lb	12 to 17c
do hind "	13 to 15	1 1/4 ea	14c.	
do legs	17c			
do loins	17c			
Pork in hog	9c	8 to 9c		
do cutpieces	11 to 14	12 1/2 to 14		
do Salted.	14 to 16	12 1/2 to 15	15c	
do Spareribs	14c	12 1/2 to 14		
do steak	17c	14 to 16		
Hams	12 1/2 to 14c	14 to 15	16c	13 to 17c.
Lard	13 to 15	14 to 15	15	12 to 15
Dough Nallow	8 to 9	7 to 8	7	cucumbers 12c doz
Sausages	13 to 15	14c	14	do for pickles 38c peck
Beef tongues	14 to 16	14c to 16	14 to 15	Shelled beans 25c peck
		" to 12c Tripe	10c	white beans 50c peck
Potatoes com. bu.	40 to 50	20 to 40c	45 to 60	Corn 60 bushel
do Garden "	75 to 88		80 to 100	Hay 12 to 17 ton
Beets "	50			4c bunch
Onions "	75	3c lb	bunch 60 to 80	37c peck
Turnips "	25 to 38		17 to 25	
Eggs doz.	22 to 25	18 to 22	20 to 25c	20 to 22c.
Butter, retail, lb.	25 to 27.	17 to 22	22 to 28	18 to 25c
Cheese new "	10 to 12 1/2	9 to 12 1/2	10 1/2 to 14	12 to 14c
do old.	12 1/2 to 16	12 to 14		
Squashes "	3/4c. 1c + 1 1/2c		1 to 1 1/2c lb.	1 to 2c each
Sweet Potatoes bu.	1.33			5c lb. pound
Runners	50 to 75			
White beans	$2. to 2.50	2 to 3.	2.00 to 2.50	Sweet corn 14 to 18c doz.
Apples bbl.	1 1/4 to 1 1/2	Winter bushel	1.00 to 1.33	25 to 31 peck
do basket	25 to 50c	Fall "	50 to 80	
Pears "	1.50		peck 30 to 50	50c peck
Pumpkins ea	6 to 12 1/2		17 to 25c	Cabbages 4 to 6c ea
Honey lb	17 to 20	20 to 25	2.50 to 3.00	Huckleberries 8c qt
Chestnuts bushel	2.50		$2. to 3.00	Blackberries 8 to 10c qt.
Cranberries bush.	$3 to 3 1/4		14c	
Chickens lb	16c		14c	Peppers 38c peck
Turkies lb	16c		1.00.	Tomatoes 8c qt
Ducks pair	1.00 to 1 1/4		20c to 25	
Partridges ea	20 to 25c		1.00 to 1.50	
Pigeons doz	1.00 to 1.25	$8	5.00 to 6.00	4. to 4.50
Wood soft cord	4.75 to 5.50	4 1/2 to 6	6.00 to 7.50	5.50 to 6.00
do hard "	5.50 to 7.00	6 to 7 1/2		Charcoal 12 1/2c bushel
Coal newcastle ton	11.00		6.75 to 7.50	
do anthracite, 3 kinds	7.50. 8.00	$9; 7 1/2 to 8	12 1/2c	
Charcoal bushel	12 1/2 to	12 1/2c		
Cabbages 3 to 6c ea				

cont. p. 279

Rochester Prices (from Rural New Yorker

Cont. from M. 15. p. 1.

October 24, 1855. Wholesale.

Flour. bbl.	$9 to 9.50
Wheat bush.	1.12½ to 2.00
Corn "	85
Oats "	38
Barley "	1.06 to 1.13
Buckwheat, not in market	
The flour in Albany 100 lbs.	2.50
Beans "	1.25 to 1.50
Pork mess bbl.	23 to 24
Dain hog 100 lbs.	7½ to 8
Beef 100 lbs.	4½ to 5½
Sheep. carcass 100 lbs.	4
Hams smoked lb.	12½ to 13
Shoulders "	10 to 11
Chickens "	8 to 9
Turkeys	9 to 10
Butter lb.	18 to 20
Cheese "	8½ to 10
Lard "	12½ to 13
Tallow "	11
Eggs doz.	16 to 17
Candles by box	14 to 15
Apples. market	25 to 31
do dried "	75 to 88
Potatoes "	38
Slaughter Hides lb.	5½
Calf Skins	10
Sheep pelts ea	25 to 75
Lamb pelts ea	25 to 75
Clover seed. bushel	6
Timothy "	3½ to 4
Wood hard cd	5½ to 6½
do soft "	3½ to 4½
Coal Lehigh ton	9.50
do Scranton "	6.75
do Blossburg	5.50
Charcoal bushel	8 to 10
Salt barrel	1.50
Hay ton	9 to 15
Wool lb.	25 to 38
Whitefish bbl	9
Trout "	8
Codfish quintal	4¾
Rye in Albany	1.25
do in Buffalo	1.12½

From Lawrence Herald of Freedom, Dec 20. 1856

Prices at Lawrence, Kansas,

Dec. 20. 1856 — Glass $3 to 3.87 per 50 feet.

Flour superfine	$4.50 per hundred.
Wheat —	1.50 bushel
Corn	50 to 60c "
Corn meal	1.00 "
White Beans	$2 to 3.00 "
Potatoes —	1¼ to 1.50 "
Sweet do.	2.00. "
Apples —	1¼ to 2.00 "
Dried Apples	3.00 — "
Crackers	15c lb.
Fresh Butter	30 to 35c "
Cheese —	20 to 25c "
Sal Eratus	12½c "
Brown Sugar	16⅔c "
White do —	18 to 20c "
Rice —	12½c "
Teas —	75 to 100 "
Coffee —	16⅔ to 20 "
Beef —	5 to 8 "
Bacon —	11c "
Codfish	10 to 12½ "
Mackerel	12 to 18c "
Tobacco	30 to 50c "
Manilla Rope	25c "
Soap	10 "
Candles star	35c "
do sterine	25 "
Tallow —	12½c "
Beeswax	20c "
Cotton Batting	15 to 20c "
Iron —	7 to 10c "
Nails	7 to 10c "
Castings	9c "
Log Chain	12½c "
Stove pipe	16⅔ "
Sad Irons	10 to 12½c "
Hides. green	4c "
do. dry	8 to 10c "
Salt, sack of 200 lbs.	$5.50 cash
Axes. N.E. pattern	1.35 "
Saws crosscut	75 to 1.00 a foot.
Oxbows —	25c apiece
Socks. in demand	50c pair
Boots coarse & fine	$3 to 5½ pair
Sheetings brown.	10 to 12c yard
do bleached	12½ to 20c "
Prints	8 to 15c "
Delaines	25 to 50c "
Oil linseed.	1.75 Gal
" Lard	1¼ to 1.50 "
" Whale	1.60 "
Burning fluid	1.25 "
molasses 1.00. Syrup	1.30 to 1.50 Gal
Hard wood	$3. cord
Stone coal	30c bushel
Saddles	16. to 25 each
Harness	$30 to 35 per pair
Lumber	"

The New Yorker estimates that Buckwheat yields only 20 pounds of flour to the bushel, & some less. 5 bushels good cleaned for a hundred of flour, not allowing expense of grinding over & above the 20 lbs. is obtained so that the grower gets 50 cents a bushel, bar. This seems to be the case

Springfield. continued from p. 277

June 12. 1856 — Nov 12. 1857 — Aug 26. 1859

Fresh Fish

Con. Rum Shad	25 to 40c	—	6	Fresh fish	16	Salmon	28c
Haddock	16. 5c	—	10	Haddock smok.	30. 5c	Had.	10c
Halibut	" 9c	—	6	Halibut smok.	12½	Cod	6c
Trout-Codfish	" 5	—	6	Mackerel	12	Blue fish	7
" Mackerel	ea 12	blue fish	7	Mackerel	12 to 15		
Bass	16. 12½	black fish	12c	Bass	10c	Perch	8c
Lobsters	" 8		8	Lobsters	8c		
		Clams peck	40c	Clams	35c		
		Oysters qt.	20	Oysters	25 to 30c		
		Trout	16. 25 to 30c	Perch	8c		
		Eels	— 10c	Eels	10c		

Spring Vegetables

Lettuce, head.	4 to 5c
Radishes	bunch 4 to 6
Spinach, peck	18c
Asparagus	bunch 6 to 8
Rhubarb.	16 2 to 3
Early Onions	bunch 3c
Cabbages	ea 2 to 4c

Tripe	16. 10 to 12	—	10c
Pine Apples	ea.		20c
Rye Bran	—		$1.00 to 1.75
Dried Apples	—	16.	12½ to 18c
Pickles	—	gallon	25 to 3
Citrons	—	16.	½ to 1 cent.
Cider	—	bbl	$3 to 3½
Wild Ducks	—	pair	50 to 1¼

Chicago Prices

Jan 22. 1857.

Flour	4.75. to	6.00	bbl
Rye flour	4.50 to	5.00.	"
Wheat Spring	bush.	92c to 95c	
do. Winter	"	1.05 to 1.25	
Corn old.	"	41 to 43c	
Oats	— "	33 to 34	
Hogs dressed	16.	7¾ to 8c	
Mutton do	"	4 to 6c	
Beef do	"	6c	by side
Whitefish ½ bbl.		$4. to 4.75	
Chickens dressed		15 to 20c	ea
Turkeys "		6 to 10c	16
Sheepskins	ea	1.00 to 1.25	
Salt	bbl	1.95 to 2.12	
Potatoes	bushel	75 to 80c	
Lard	16.	10½ to 11½c	
Butter	"	16 to 20c	
Cheese	" Ohio.	10 to 11c	
Tallow	"	11 to 11¼	
Eggs	doz	20c	c
Hides green		8 to 8½	
Timothy Seed		$2½, 45 lbs	
Wool pulled		37 to 40c	16
Hay, Prairie		$8 to 9	ton
do Timothy		$14 to 16	"
Wood, oak, beech, maple & Hickory.		7½, 8, & 9	$ cord
Coal Illinois & c bituminous		ton $7 to 16	$
do Anthracite		13 to 14	$ ton
Sugar	— 16.	11c 12½ & 15c	
Molasses (not N.O.)		75 to 85c	g.
Coffee	16	12 to 17c	

mink skins 1½ to 2$. muskrat 20c

Oxford, Ohio. in S.W. part of State

Prices Nov. 22. 1856.

Flour	per barrel	6.00	
do	per cwt	3.25	
Hams	16 —	12½ to 14c	
Butter	16 —	20c	
Lard	16 —	10c	
Eggs —	doz	12	
Potatoes	bushel	$1.00	
Beans, new.	do-	3.50	
Onions	do.	1.50	
Corn, new bush.	35c.	old 45c	
Meal	" —	75	
Rice.	16 8c.	Sugar	12c
Lakefish	8c.	Mackerel	12c
Codfish	7c.	Trout	7c
Coffee	14 to 15c.	Molasses	gal. 75c
Hay	ton $14.	Oats	— 36c
Shoulders	10c	Bacon	10c
Dried beef	14c	Cheese	14c
Nails 16. by keg	—		4½c
Clover seed (or how much?)			8½
Timothy seed	"		4.00
Peaches	9c 16.	Candles	15c
Star Candles	35c 16.		
Louisville Lime	barrel	1.75	
Cement	— "	3.50	
Wood	— cord	2½ to 2½	$
Apples	bushel	50 to 60c	

Oxford Citizen.

Urbana, Illinois Jan. 7. 1857

Flour	6.50 to 7.50	per bbl	
Wheat. winter.	70 to 75 cts	bushel	
do spring	60 to 65 "	"	
Oats	—	25 "	"
Corn	for 60 lbs.	23 cents	
do in the ear	for 72 lbs	20 "	
Timothy seed	$2.00	bush.	
Hides dry	—	12½ cts	16
do green		6 cts	"
Fat Cattle	3.00 to 3.50	cwt. alive	
Hogs	4.25	cwt. alive	
do " dressed	4.50	cwt to $5	
Potatoes	—	75c	bushel
Whitebeans		2.50	"
Butter	—	20c	16
Eggs	—	10c	doz.
Beef at retail		6 & 10c	lb
Tallow	—	9 cts	16
Lard	—	10 cts	16
Cheese	—	15 cents	
Chickens		1.25 to 1.50	doz

Urbana Union

Boarding of Scholars attending Urbana Seminary $2. to 3$ week

New York Prices

Family marketing

	Nov. 7. 1855	June 11. 1856	Feb. 11. 1857	Sept. 10. 1857	Aug. 13. 1859.
Beef hind qrs. lb.	10c to 11c	9 to 12c	10 to 12½c	11 to 14c	soup meats 3 to 8c
do fore qrs. "	8 to 9	8 to 10	8 to 10	9 to 11	
do P.H Steaks "	18c	22 to 23	18¾ to —	20 to 25	— to 18c
do sirloin " "	18	14 to 15	— — 16	16 to 20	13 to 16
do rump " "	14	12 to 13	— — 14	14 to 15	11 to 14c
do roast-ps. "	15 16	13 to 20	15. 18¾	16 to 20	10 to 13
do corned "	9-17½	10 to 12½	10. 12½	10 to 15	6 to 10 to 12½
do smoked "	12-15	12 to 14	12. 14	14 to 16	13 to 14
do. Tongues ea	75	75c	75-100	75 to 100	69 to 81
do Tripe lb	6	6 to 8c	6	6	6 to —
do do prep'd "	6	6	6	6	
Mutton, carcass lb.	8 to 10	7 to 10c	9-11	7 to 10	ham 12 to 15
do fore qrs "	10	9 to 11	8-10	9 to 12	7 to 10
do hind " "	12½	10 to 13	12½-14	12 to 15	9½ to 12
do Chops "	14	13 to 15	14	15	11 to 14
Veal hind qrs "	12½-14	12 to 14c	14-15	14 to 15	10 to 13
do fore qrs "	9-10				6 to 8
do Cutlets "	16	15 to 18¾	20	18	15 to 18
Pork, carcass lb.	10c	9 to 11	9 to 10½	9½ to 9¾	
do retail "	12½	12½		12½ to 14	11½ to 12
Hams smoked "	15	13 to 14	12½-14	14½ to 16	13 to 15
Shoulders do "	12½	11½ to 12	11	13	10 to 11
Sides do "	14	12 to 14	12½	12½	
Pickled "	12½	12½	12½	13 to 15	11½ to 12
Sausages "	12½	12½	12½	12½ to 13	12 to —
Head Cheese "	12½				13 to 14
Pigs, roasting ea	$1¾-2½		Bacon 14c		$1½ to 2¼
Squirrels grey pr.	18¾			25c	
Rabbits pr	50	and Hams		50-75	
Venison lb.	18¾			15 to 18	
Turkeys ea	$1¼-2½	20c to lb	15 to 16	18 to 20	18 to 20
Fowls pr.	75-1.25	18 to 20c lb	14½ to 16	per ¼ to 1¾ lb.	13 to 16
Spring Geese ea	1¼-1½	Geese $1. to 2.50 ea	12 to 16	per ¼ to 1½	1½ to 2.00 ea
Spring Ducks pr	1. to 1½		81 to 100	per ½ to 1½	1 to 1.50 ea
Spring Chickens "	62½-1.25	63 to 1.25		per 56 to 1.50	62 to 87
Squabs "	37½ 50	doz. 3.50.			2.50 to 3.00
Wild Pigeons doz	1¾-2	" 1.00 to 1.50		1.00 to 1.20	$1.50 to 2.00.
Woodcocks pr	50-62½			doz. 6 to 7	4½ to 5.00
Spring Turkeys ea	$1. — 1½				
Partridges pr	75-1.00		pr. 75c		
Quails doz	$2. 2½		doz $3		
Black Ducks pr	75 to 1.00		pr. $3 to 100		
Broadbill " "	62½				3 to 4 doz. 37 to 50
Snipes doz	50. 75. 1.00. 2.00 2.50. 3.00.			$1. 75. 100. 1.75. 2.00, 3.00	2 to 2.50 1½ to 2.00
				Plover 4 to 5$ doz.	
				Reed birds 18	

Eggs. by vol.	6 to 7 per c	12½	12 to 13 per 12½	6 to 7 per 12c	16 per 25c
do retail	5 to 6 " 12½	11	per 12½	4 to 5 per 12½c	6 to 7 per 12
Butter State lb.	22 to 25	18¾ to 25c		27 to 31	19 to 24c
do orange Co "	28 to 31	25 to 28		28 to 31	25 to 28 Ohio 17 to 22
Cheese English "	25c	21		18	18
do And. town "	10-12½	8½ to 10c		9½ to 11	
do " by lb "	12½-14	12½		12½	11 to 15 10 to 11
do Pine apple $ lb	12½	12½c		ea 18¾	18¾ Honey 18 to 25 lb.
do S. Sago "	25	25		25c	25
Lard by tub lb.	14	12½c		45c	15 to 17. Tub 11½ to 12½
					by lb 12 to 13.
Gooseberries qt.				19c	
White Currants qt				12c	12c
Black Currants qt				15-18	6 to 12½
Currant, "				8	Red 6 to 6½
Watermelons ea				25-50	25 to 50c
muskmelons, ea				6-9	3 to 8c

cont. from 11. 15. p. 2. 3. 4.

from N.Y. Tribune.

New York Prices

Monthly Marketing

Fish	Nov. 7. 1855.	June 4. 1856	Feb. 11. 1857.	Sept 10. 1857	N.Y. Times Aug. 13. 1857
Codfish	lb. 5c	6 to	10 to	6c	5 to 6c
Eels	" 12½	8 to 12½	12½ to	12½	12 to 13
Blackfish	" 8	8 to	16	8 to 10	8 to 10
Flounders	" 6	6 to	8	6c	to 6
Mackerel salt	" 8	18¾	Mackerel	15 to 18	mackerel salt 8 to 12c ea
Shad salt	8	18¾			do smoked 11 to 13 lb
Salmon smok.	12½	15 pickled 63 lb.			Sturgeon, smoked 10 to 12 lb
Codfish dry	lb. 5		Pike	15 18	Salmon pickled 12 to 16
Clams round	100, 37½	100. 37½ to 1.00	37½ to 100	37½ to 50	16 to 20
Oysters in shell	100 62½	2.00 62½ to 1.00	1¼ to 2.00	1¼ to 2	Cotfish dry prepared 4½ to 5½
Lobsters	lb. 6	6c		6	do packed 50 to 1¼ (1.25 to 1.50)
Striped Bass	" 10 12½	8 to 10	18c	12c	6 to
Frost fish	bunch 25c		lb. 8	White fish lb	10 to
Perch	lb 8		12½	Bluefish	12 to
Pickerel	" 12½		13c	Kingfish	8 to
Fresh Mackerel	ea	10 to 12		Haddock	12 to
Porgies	lb.	5 to	c	W. Spanish lb.	5 to 6
Long Island Trout	lb.	50c Salmon trout 18		Sheepshead	6 to
Conn. River shad	ea	31¼ to 37½		Herring doz.	12 to 15c
Halibut	lb	8c lb	18	Alewives	12 to 18
Sea Bass	lb	8			100 1.00 to 1.50
Weakfish	lb	6 to 8c			2c
Terrapin	doz	8			12c smok. 31 to 10c
					10 to 12 8 to 10
					6 to 8
					Turtle lb. 12 to 15c
					doz 8 to 12c. 100. 75 to 112

Vegetables						
Green Corn	8 to 10 for 12½					
Bengalow Peas	bush. 2 to 3				Coon Peas	37c ½ peck
Quinces	per 100. 1 to 2				Various Peas	½ peck from 25 to 1.50c
Grapes	basket 1¼ 1½				do	qt from 7 to 50.
Isabella	" lb. 10c 18				Grapes hot house	lb. 75 to 100.
Catawba	" " 12½				Plums	½ peck 50c to 100.
Cranberries	barrel 14 16½		10 to 12	10 to 14	Currants	red lb. 8 to 10c
do	½ peck 87½ 1.00		75c	75c	Peaches	10 to 25 qt.
Apples cooking	bbl. 1¼ 1¾		some 2.75 to 3.50	3 to 5		1.00 to 3.00 basket
do	choice 2 3.00			4½ to 7		2 to 6.00 bbl
Potatoes L.I.	bbl. 1½ 2.00		2.25			50c to 75 peck
do	" basket 62½		75	bas. 1¼		1¼ to 2½
Do	Jersey bushel 62½ 75			bus. 1¼		basket 50 to 87c
Red Onions	basket 62½ 75		½ peck 18¾ to 25	18¾ to 25		½ peck 10 to 15
Lettuce	head 2 3		2 to 3c			33c sub below
Beets	basket 62½					Salsify bunch 8c
Turnips				basket 1.25	bunch 3 to 4	bunch 4 to 5c
Cabbage	rock red 4 6			½ peck 12½	18¾	Savoy basket 6c
do	red " 8 12					12½ 18¾ wholesale 2 to 4
Garlic	bunch 15 18		12 to 18¾	12 18¾	18c	6c
Leeks	" 6 10		8 to 10c	9	10 to 12	8 to 10c
Radishes	" 2		2 to 3		2 to 4	
Tomatoes	basket 62½ 75		37½c qt.	31c qt.	½ peck 6 to 12	basket 1.00
Squashes					doz. 50 to 75c	½ peck 20
White squashes	each		1.00 to 1.25	25. 50.	Cucumbers	doz 12c
Pumpkins	each		50c to 75.	25. 50	Cucumbers	½ peck 37c
Sweet Potatoes	½ peck		33c	33	Shelled do	qt. 25
Parsnips	bunch		6. to	bunch 6c	31c	Beans ½ peck 12c
Carrots	basket		50 to 75	bunch 6c	6 to 8	do String, 50 to 62 basket
Rhubarb	bunch		10 to 13		6 to 8c	bunch 4
Asparagus	"		13 to 18			Lima 75 to 100
			Spinach peck	18¾		Summer squashes 3 to 5c ea
			Celery bunch	12½ to 15		do do basket 50 to 75c
			Cauliflowers doz	2 to 3		Salad 3c head
			White Onions	½ peck 31c	38	Parsley 3c bunch
			do	barrel 3 to 4		Tomatoes basket 75c
			red do	" 2½ to 3		bushel 62½
						bunch 6 to
						½ peck 37c
						Sorrel basket 62½
						½ peck 25

Some of the prices are not present ones, but such as were months before.

New York Prices

Wholesale, Nov. 7. 1855. Washington Market

			June 11. 1856.	Feb 11. 1857	Sept 9. 1857
Hogs dressed. 200 & over.		9¼ to 9¾	7½ to 8	4½ to 10c	9½ to 10½
Shoats do 125 to 200 lb.		9¼ – 9½	8¼ to 8½		
Hogs do stuffed	lb.	8½ – 9	6⅞	9 to 9½	
do live 150 to 300 lb.		7 – 7¼		8c	7¾ to 8.
Shoats live 150 to 200 lb.		6¾ – 7	Lambs 6½ to 7c		
Calves, live	lb.	6 – 7	7c best.	6 to 7.	6 to 7c
do dressed	"	9 – 10	10 to 11c best	9. to 10	8 to 10
Mutton	lb.	4 & 5 – 7	9 to 12½c	8 to 10	7. to 9c
Beef by side	"	5 & 7 – 8	8 to 9c	8 to 10	7 to 9c
Turkeys dressed	"	11 – 12	16 to 18c	12½ – 13½	head 50c to $\frac{3}{4}$
Chickens do	"	10 – 13	15 to 17	12. 13.	pair, 50 to $1\frac{1}{4}$
Geese	"	7. 8	12 to 13	10. 12	ea. 50 to $1\frac{3}{4}$
Ducks	"	12. 15	20 to 22	18. 20	pr. 50 to 75
Partridges	pair	62½ – 75		.62½	pr 87 to 100
Woodcocks	"	50			pr. 6. 75
Quails	doz	1.50 – 1.75		1.75. 2.50	Rabbits, doz 50 to 62
Butter	Dairy lb.	18. 20 & 22c.	23. to 25c	in pails 26. 31	25 to 28. Orange St.
do	Store "	15. 16. & 17.	22 to 23 in firkins	18. 25	21 to 24 Ohio
Cheese	in boxes "	9½ – 10	18 to 19. & 13 to 16.	16. 22	16. to 90 Ohio
Eggs	doz.	22 – 23½	7 to 9. cans. 11½ to 12. old gold. Skimmilk 4 to 5c	10. 12½	6 to 10c per rauschuse &
			14 to 15c doz	30 to 32.	8. 12. 16 & 20c.
White Beans	bush	$2 to 2¼	$2		$1½ to 1¾
Apple	barrel	$1. 1.25. 1.50	Russets 2.25 to 2.75 bbl.		$4 to 5½, 2 to 4
do	dried lb.	5½ – 6c	Common 1.50 to 2 bbl	2 to 3	2 to 2½
Cranberries	barrel	12 – 14			9 to 10½
Chestnuts	bushel	$3. to 3½			11½ to 14
					$4 to 5
			Hickorynuts bu.		2 to 2½
			Ice 2 lb	10 to 11	
			Strawberries	3 to 6c basket	
			(a barrel contains 175 baskets.		
			Green Gooseberries	$3 to 3.25. bush.	
			Green Peas from N.J.	2¼ to 2½ bush	
			Asparagus	doz. 1¼ to 1¾	
			Salad	100 heads 75c to 1.00	doz. 38 to
			Spinach	barrel 1.00 to 1.25	
			New Onions	100 bunches 62½	
			Bermuda do	barrel $2. to 2.50.	
			New Turnips	100 bunches 7 to 9	
			Potatoes, Bermuda	6bl. $5.	
			Old Northern Carters	6bl 1.50. to 1.62	$3 to 3.50.
			" Round Reds	" 1.00	2¼ to 3
			" Western Mercers	" 1.62 to 1.75	3 to 3.50
			" Yellow Pink Eyes	" 1.00 to 1.12	2½
			Cherries from South	lb. 8 to 12	
			Flax dressed	lb. 8 to 11c	
			whiskey	Gal. 28 to 29c	

Fruits. Sept 10 1856

			Sept 10 1856		
Apples, good fall,	2.50 to 3.00	bbl.	Potatoes sweet	$3 to 4	bbl. $3½ to 4
Western, select	2.00 to 2.25	"	Turnips, rutabaga	$2	"
Common Apples	0.75 to 1.25	"	White Onions	2. to 2¼	" 2¾ to 2¾
Pears, good	$5. 8. 10 & 13	$	Red do	$1¾.	" 1. to 1¾
do cooking	2.50 to 3.50	"	Onions, Strong	$3. to 3½	100 bunches 3.
do common	1.50 to 1.75	"	Tomatoes	75 to 87c	basket 2.
Plums	$3. 4. 4½, 5. & 7	$ per bushel	Lima Beans	87½	do
Peaches	$1¼, 1½, 1¾, 2¼, 3½,	$ per basket	String Beans	50c	do
Isabella Grapes	7 to 10c lb.	Wild G. 2 to 5	Cucumbers	50c	100
Cranberries	$6. bushel	Watermelons 3	Pickles	1.50c	1000
Muskmelons	1.25 to 1.50	bbl. Cuttalo 75 to 1.00	Green Corn	44 to 50c	100 ears.
Watermelons	$8.00 to 12	per 100. Cuttalo 4 to 5.00	Sweet Corn	62½	100 "
Marrow Squash	1.25	per bbl.	Stowell Evergreen	62 to 75c	100
Cheese Pumpkins	$6 to 8	per 100.	Potatoes Mercers	1.75 to 2.25	66l 2.
			Red Pink Eyes	rolling 1¼ to 2¼	66l 1¾

New York Prices –

	Nov. 7. 1855.	June 11. 1856.	Feb 11 1857.	Aug 1857
Flour, N.Y. Ohio, Indiana &c good common, bbl	$8.87 to 9.37	$5.25 to 6½	$6½ to 6¾	5.10. 5.75
Do - Canadea	9.25 to 10.25	5.87 to 8	6½ to 7¾	5.20. 7.70
do Genesee extra	9.75 to 11.25	7.00 to 9.25	7½ to 8½	6.75. 8.00
Do Southern	9.00 to 10.75.	6.50 to 8½ extra Ohio & western 6 to 8	7 to 8¾	6.10. 7.75
			6½ to 8 St Louis	5.50. 7.40.
			5½ to 5¼	6.10. 8.00
Rye Flour & nos.	6.37 – 7.50	3.00 to 4.00	3½ to 5¼	4.00. 5.1
Cornmeal	4.65 – 4.80	3.00 to 3¼	3¼ to 3¾	4.15. 4.45
Buckwheat Flour	2.50 to 2.80. 100lb.		2¾ to 3	Oct 24 2 to 2¼ bbl
Wheat, red, bushel	1.96 to 2.12½	1.28 to 1.56	1.40 – 1.61.	1.24 – 1.35
do white "	— 2.25.	1.60 to 1.80	1.70 – 1.83.	1.30. 1.50
Rye — "	1.25 —	82c to —	93. 98	.80 – 90
Corn "	97 – 1.05	55 to 66c	70. 79	72. 86
Barley "	1.25 – 1.33.	1.10 to 1.25	1.26 – 1.32	1.00. 1.20
Oats — "	41 — 50c.	34 to 37	46 54	.38. 63
Peas. — bushel, Others	—	2.25 to 2.50	$4 —	$3½ —
Beans white — "	—	1.62 to 2.30.	1.75 2.00	1.50. 1.62
Wool, Saxony Fleece, Am.	46 to 46c	46 to 54	56 – 67	50 to 55
do full. ¾ & ½ blood,	44 41. 39. 34	44. 42. 40	45 – 57	48 to 48
do ¼ or native	31 – 33.	36 to 39	42. 48	36 to 38
do Pulled	30 – 39	35 to 42	33. 55	33 to 47
do Washd. Smyrna	23. 26.	23 to 25	28. 30	26 to 30
do do Peruvian	30. 32	30 to 32	32. 37	30 to 36
do do African	18 30	18 to 30	16. 30	18 to 30
Do unwashd. various kinds	6 – 14.	10 to 14	9. 29	9 to 32
Whalebone, Arctic.	56c	do. Ochotsk long	80c	1.28 to 1.30.
Rice 100 lb	$5. to 5.75.		4 to 4¼	3½. 4½. 4¾. 5½
Tallow	12½ to 12¾c		10 to 10¼	12c 12 to 12½
Tobacco seed leaf lb			11½ to 35c	
Cloverseed — lb.	11 to 12c		9 to 9½c	12c. 12c
Timothy do — bushel.	2.75 to 3.00	Flax 22 to 26 lb	1.80 to 1.86	1.70 — 3½. 3⅜. 3½ to 4
Flaxseed, Am. rough.	2.00 to 2.05		1.92 to 2.12	1.90 — 1.05
do - Calcutta.	2.35, 2.50.			
Nails, cut 4d to — in	4 to 4¼ lb.		3¾ to 4c	4c
do wrought 6 to 20.	8 to 11c		7½ to 8c	7 – 7½
Hay, N. River 100 lb.	70 to 75c		60 to 65c	95 – 100. 60 – 70
Straw — 100 lb	30c		6 to 9c	7 – 10 new 1¾ to 4 old 5 to 7
Hops, new lb.	13 – 16c.			
Lime, Rockland cask.	90c		80	90. 80
do Lumps "	1.16.		1. 12½	1.05.
Lead, Spanish lb.	6¾c		6½ to 6⅝	6½ 6 to 6½
do Galena "	6¾c		7¼	6¾
do Sheet "	7¾c		8¾	6½ to 7. 6½ to 7
Shot — "	7½ to 8c		7 to 7½	6¾ – 7½ 6¼ to 7¼

Prices cont. on page 380

Prices at Newgate Market, London, Nov. 9. 1856 compared with prices in New York.

London.		In New York	
Fresh pork, average cuts	10d per lb (say 20c)	Fresh pork, good roasting piece,	12½c lb
Fresh beef " "	9d " " (say 18c)	Beef Roast — from	12½ to 15c
Fresh mutton " "	9d " " (say 18c)	Beefsteaks, best	17c
Table butter	1/3 " " (say 30c)	Mutton, legs or ribs	12½c
Bread 7 lbs for 1/.	(say 7 lbs for 24c)	4½ lbs for 24c — 2¼ lb loaves	12½c ea
		Table butter	28c to 31c

Why is bread so much dearer in N. York than in London?
How can beef be sold in London at 3½ cents per lb. while in N.Y. it is 5½ to 17 cents?

Cider [cont from M 15. 201.

London b. 598 Cider apples in England are yellow, yellow and red, red & green, greenish yellow, green streaked with red, golden green, orange red, green russet, dark russet, red, orange red & yellow, deep red & white, yellow brown spot, yellow streaked with red. Some reds are pale, some deep. One species is dark mehogany — very little green among cider apples, but a few kinds are red & green. None entirely green in London's table. One species is streaked with red white & yellow. Several varieties are all yellow. only one variety all red. Only 2 sorts have any white in 38 sorts

These cider apples in England are generally said to be austere, sharp, acid, juicy, harsh, tart, vinous &c but 3 or 4 sorts in 38 are said to be sweet — a few sorts are table also — small apples are preferred to larger ones of equal in quality. Red & yellow color preferred to green.

London p. 603 Cider making. "It is allowed on all hands that the operation of cider making in England is most slovenly performed by the farmer, & that it is very difficult to procure this liquor in good quality."

London says two methods are chiefly used in grinding the apples into "Pommage" (so he calls pomace)
1st. The Cruising stone with a circular trough, as tanners grind bark (just like the old way in New England).
2d. The Apple mill, an iron machine, which communicates an unpleasant taste & a brown color to the cider — sometimes poisonous

A square cake or "cheese" is made of the pommage by placing clean straw or reed between the layers, or putting the pomage into hair cloths, one layer on another.

London p 606 Cider made for the common use of the farm house, for the family & servants, is made without much care; the object is to make a large quantity at a small expense, and it is generally harsh and rough, but rarely acetous — & in this state is said to be preferred by the farmers & peasantry.

Making Cider.

M.J. 249 15 204 Aaron Hall, of Norwich, 1796 & years after, charged 1/ per barrel for making cider; and he charged 6d a barrel for use of his mill when others made their own cider. — After some years, viz 1805. 1813. &c he charged 20 cts a barrel for making.

Cider — Aaron Hall charged for cider (not money) in fall
at 1799. 10/. 8/ 1797; 1799. 7/ many bbls: at 1801. 9/; 1805. 6/. & 6/6
at 1803. 6/. 4/. 1816; 1810. 6/ many "; 1807. 6/; May 1804 &
Nov 1807. 5/. 7/6. 1813; 1810. 10/ in May; Nov 1812. 7/6; Nov 1820. 4/-
When pure cider was 6/ or 7/ per bbl, Water cider was about 4/.
Water cider was sold every year.

Wm Clark and Ansel Jewett say that in some mills one wheel or pair of nuts (usually a wheel) ground for two presses. A cheese was pressed & then cut down on the outside, & what was cut off put on the top & pressed again; then cut down again and a third time. If water cider was made, after the last cutting down, large holes were made through the cheese by an iron bar or by driving down a stake, & these holes were filled with water which was left to soak in, and then the cheese was pressed. Water would not soak in without holes.

Cider & Cider Mills.

London p. 596 597 } Orchards existed in England as appendages to monasteries & wealthy religious establishments for many ages; but as objects of farming or field culture they do not appear to have been adopted till about the beginning of the 17th century (about 1600.) first in Hertfordshire & afterwards in Red marly soil in adjoining counties. Their chief produce is cider and perry. "but Cider & Perry are not in very general demand in this country, and are less wholesome & nourishing than malt liquor;" & such orchards are not carried to any great extent. But the fruits in pies, tarts & sauces would add considerably to the comfort of the lower classes.

M. 13. 402. 405. Apple mills are mentioned by Heresbachius and Barnabe Googe, 1570 to 1577 — perhaps in Germany. and not in England.

M. 3. 30. 40. When Markham wrote his Husbandman, 1613. he directs to have apples (& pears) put in a trough & crushed with beetles by hand, & then pressed in a hair cloth. In his Housewife, written some years after, the apples were crushed by a mill stone running in a circle.

M. 3. 48 a In his Farewell to Husbandry, (also 3d Edition 1631). he directs to have servants "pick & stamp apples or crabs for cider or verjuice." [Cider was made in a mill & also by stamping or pounding apples.

M. 13. 405. Water Cider was made as early as 1577 — perhaps in Germany & not in England.

M. 1. 61. Holinshed 1577. says — "there is in some places of England, a kind of drink, made of apples which they call cider or pomage;" that made of pears is called perrie. Both are ground & pressed in presses. [Cider & perry were both made in England before 1577 not much made so early.

M. 13. 348 Rough — to hold water for cattle; or to beat apples for cider. Systema Agriculturae. 1681

A. Jewett. 1857. Northampton } Cider Mills 40 or 50 years ago — Justice or Timo. Parsons. S. Street. Rusts. and another. S. Street. 3 in South Street. Simeon Parsons, back of Tontine (caution) Eli Edwards. Market St. Daniel Warren Blackpole. Abner Hunt, Prospect Street. Ebenezer Lane, Bridge Street. Wm Clark & Co. Elm Street. (last used 1848.) Almost all were wheel mills. Abner Hunts was a nut mill

Sucking cider from a barrel through a rye straw was common when the cider was sweet, from the bunghole or peghole. Children did it. The French do the same with wine; Dufiefs says, "Buffeter is to suck wine out of a peghole, & buffeteur is one who sucks wine out of a peghole."

Prices. 294. In 1712. cider mill & press 40/ and another 60/.

Hadley 3. 21. Cider in Hadley, & distilling it.

S. Hadley p 110. Cider in Granby & do

Hadley 1749. 3. 149. There was a cider mill near the pound. Samuel Gaylord and Edm. Hubbard made cider 1764 — Gaylord charged 6/ O.T. (93) / 1762 mill mostly by purchase.

Misc. 9. 246. Obadiah Smith's cider.

Had 3. 120. Enos Smith, cider 4/. 1775. 4/. 1779. bought at Hockanum

Had 3. 156. 157 Josiah Pierce made a little cider, a barrel or two, the last half

" 3. 153. of September: and the rest in October or Nov. He made some 1762. 1763

3. 147 He calls cider 4/ barrel 1762. He gave 6/8 an June 1765. Had. 3. 142.

3. 113. E. Smith cider 5 bbls 6/ Aug. 1773. 3 bbls at 6/. 1771

3. 206. T. Eastman Jr. 1733. 5 bbls cider at 10/ (5/ say. tempt or 4/6

H.C. 68 E. Porter Esq. Child cider 83/. Pd. & Jas Kellogg. 1759. 10 bbls cider 2/.

Prices 310 John Goodman 5 bbls cider 1725 at 10/. (say 5/. pt of cider mills 15/. (just mill pounds) [Con. in M. 1. q. 331.

286 Wages of laboring men, only adequate subsistence — Pl. 8.100. M.7.308. Nat Hist. 2.16.24. M. 2.212c.

London p.19. 26. The farm servants of the Romans were generally slaves, under the care of a bailiff. In Cato's time a slave cost 500 £ sterling; in Columella's time the price was 600 £ [2666⅔ dollars] & sometimes £66.13.4 for a vine dresser. The interest of money was 6 per cent, but a slave being a perishable commodity, the yearly expense of one must be 12 percent on 600 £. or 72 £ sterling, besides maintenance and clothing. — "This may give some idea of the wages that would be paid to a free servant who hired himself by the year; of which however there appears to have been no great number, their wages not being stated." [That is, the free laborer would cost his board & clothing, & Double interest on the cost of a slave. It may be doubled with free laborers in Rome, or in Modern Europe do obtain this double interest in addition to food & clothing. The greatest party farm laborers have obtained are bare subsistence].

London says Roman agriculture required more capital than British agriculture; in other words that slave labor costs more than free labor; that Britain does not pay so much for free labor as Rome did for slave labor, having no interest to pay on a purchased laborer, as the Romans had. — Her labor is cheap because she pays the laborer but little more than enough to feed & clothe him.

Ideas of labor in U States. Nov. 1856

An English traveller in the Southern States U.S. says "it is unanimously agreed there, that when a poor man has his nakedness clothed & his hunger appeased, he has no right to wish for more, nor has any one else a right to wish for it for him"

"History teaches that a people, which is accustomed to look upon mental inactivity, upon the absence of anxiety, of the necessity for the thought for education, for enterprise as blessings and causes of rejoicing for any men of any condition, or of any trade, is already doomed, plague stricken."

"This would be received as an axiom in England. but in the slave states, ethics, metaphysics & law jurisprudence and political economy are all warped, wetted, twisted and moulded to form buttresses and supports of Slavery!" London Daily News 1856 or 57.

Political Economy.

A dissertation on this subject from Dr. Chalmers, reviewed in Eclectic Review 1832 (see Select-journal p 96.) is like all on Wages & labor — nothing is thought of beyond the subsistence of the laborer; — then the discussions whether the comforts & enjoyments of the laborer shall be increased or can be increased, but the idea that he should lay up any thing, is not thought of. He is expected to live & no more

Laborers in England.

The Christian Times, London, says a soldier is now in better circumstances than an unskilled laborer; can save money; but "a laboring man with money in the savings bank is a moral miracle" Sept. 1857.

M.2.255 **Despised Occupations, or those more despised than others.**

Hart Folio may 1816 Thomas Hall, a puritan, in 1660, in describing the poleries of May Day, mentions. Hailers, Peddlers and Tinkers, in company with jail-scaped slavs, turncoats, thieves, escape-thrifts & knaves.

Con. Q. 4 342 "Base & ignoble trades" & "mean arts": included cobblers, Tailors, Chimney sweepers, Tinkers, & others, all Artificers were held up to ridicule by Shakspeare.

M.19.83. London Editors, who wish to get Clerks to enlist in the Army of India, 1857. say that being a milliner, and showing & selling dry goods for women's dress, is a "degrading" occupation for a man proper for female. If it takes a tailor to make a man, it would require 99 man-milliners, they say.

Ed. Enc. 9 Want of the necessaries of life is poverty.
XVI. 53.84 85.86 The "regular poor" are those of the laboring classes who are blind, maimed, lame, aged, or diseased persons under diseases of body or mind. It is for such persons that provision is ordained by the laws of England.

Other causes are unproductive seasons, the ravages of war, losses in trade — these are occasional causes.

The artificial causes of poverty are more extensive and are three: —

1st - Want of Employment - a great cause of poverty in Ireland, & some cause in Scotland; not much in England.

2d Want of Industry. There would not be much of this if industry could find a field of execution, with suitable reward. Want of employment produces idleness, out of which are engrafted vice, ignorance and prejudice.

3d. Want of Economy — is a cause of poverty that operates to a wide extent. Habits of luxury in families of operative tradesmen & laborers, and of low debauchery in taverns and alehouses, reduce many to poverty & keep others poor. Expensive extravagance has brought many, even of the higher classes of tradesmen, to poverty, and indeed many families superior to these. The false taste for splendor and luxury, sustained by fashion, is in part — the consequence of ruinous and heartless emulation often mean and selfish; it reduces many families.

Wealthy men in England are inclined to leave the country, & the funds of the nation go to swell the overgrown capital [London] and are there dissipated. This is a cause of poverty in rural districts.

XVI. 92. Johnson says "Pope was fully his fortune and frequently ridiculed poverty; he seems to have been of our opinion, not at all uncommon in the world, that to want money, is to want everything."

The Rich recruited from the Poor.

The higher classes are constantly recruited by the virtuous and disciplined energy of the industrious poor, when the latter have a share in the privileges of society. The luxury, indolence, pride, assumption, & selfish enjoyment of wealth can never compete with the energy, industry, intelligence, enterprise & confidence of those poorer, but better trained, who are pressing upwards. The latter when they become corrupt will go down on the other side of the wheel, for the industrious poor will overtake & push them away. The waste & waste of wealth & luxury, of a proud, idle & sensual aristocracy, must be recruited from the lower classes; the veins of society are thus filled with fresh blood. But if the poor are trampled down into despair from the oppression or neglect of the government (and neglect here is oppression) the state must go to ruin. C. in My. Independent. 1856.

In the old world, the poor & the people are synonymous (N.Y. Tribune

m. 2 p. 165 "Nothing tends more to teach the poor honesty than allowing them to have property which they can call 'their own'." (cont. p 558.

The Poor. Poverty. Oppression

In the Bible, the poor & oppressed are classed together, and oppression is a cause of poverty, the wide over & slavery. The intensest form of oppression, is the poverty of many for the riches of a few. That kingdom is best governed & happiest where the many, & not the few, enjoy the freedom & privileges of society & enjoy them in as perfect equality as the different degrees of virtue & ability will permit. Poverty might be mostly prevented in the beginnings of states, but at a later period, when the habits of nations are fixed, pauperism becomes an integral element of the national existence, & after long neglect becomes a frightful compound of vice & misery, a festering heap of materials for violence anarchy, immorality & wretchedness.

Proverbs 29.14. "The king that faithfully judgeth the poor, his throne shall be established forever." A nation prospers by its care of the poor. The state of a nation, where the poor are justly judged & provided for, is a state of freedom. A nation that oppresses the poor is on the highroad to perdition. Read the history of the Jews and the denunciations of Scripture. See Micah, Isaiah, Jeremiah, &c. See Jeremiah Chaps XXII, XXXII & others. Ezekiel XX & others. Oppression was at the great core of the Jews, not the only one, that provoked the Lord to send them into captivity.

C. in N.Y. Independent 1856

Poor. Inequality. by C. in N.Y. Ind. 1856

m. 15 10

Inequality is not pauperism. There will always be inequality so long as one man has more strength, ability, or intellectual capacity than another — so long as one exercises more self denial & self control than another — so long as one is industrious & virtuous & another vicious and indolent — so long as one man is more observing, enterprising & persevering than another.

[He attributes all the inequality of society to these things, without noticing the effect of laws & institutions whose very object is to produce inequality. He only admits that there may be poverty from misfortune. He assumes that riches is the reward of industry, ability & prudence & poverty the result of unthrift & bad principles. There is much truth in this, but it is very far from being generally true, especially in Europe. In the bible, he says idleness, carelessness, love of pleasure, ignorance & refusing instruction & reproof, gluttony & drunkenness, slackness & haste, the company of the wicked & the oppression of the poor, are set down as sure causes of poverty.

Poor of England in 17th Century.

H. of C. Rep. I. 17 "General Considerations for the plantation in New England, with an answer to several objections"

See M. 6. 315 Man in England was base & vile, "so as children, neighbors and friends, especially of the poor, are counted the greatest burdens, which if things were right would be the best earthly blessings."

Alisons Sermon on Summer.

When the great & opulent are vicious & irreligious, the people in a condition of inferiority and toil are led to imagine that the inequalities they witness were not the design of that providence they revere, but the effects only of human power and human injustice. [and they imagine what is true.

S.J.

[Cont. in M. 18. p. 198.

290a

Emigrants from Europe.

Cont. from U.S. 72. 73. M 14. 60

Emigrants that come to N York land at Castle Garden.

"These emigrants, (1855) poor & wretched as they are, bring with them on an average of about fifty dollars to each person, counting man, woman & child." Of all the foreigners who come here, nine tenths are induced to come by relatives, who have come before them: & who have described the new world in such a manner as to tempt their friends to leave fatherland.

N.Y. Evangelist Nov. 15. 1855.

Passengers arrived in U.S. in the year 1853.

In all 230,476. Of these were foreigners 200,877
Natives of U.States 29,599
230,476.

They arrived in

Newyork	166,562.	Louisiana (or the Mississippi)	20,388
Massachusetts	17,973.	Pennsylvania	7,581
Maryland	6,830.	California	4,700
Maine	2,996.	Texas	2,12

No other state had 800. — S. Carolina. 772. Florida 219.

Of the whole 140,181 were males and 90,283 females. 12 not stated.

Their nativity —

Germany	66,219	—	Prussia	5699.	Belgium. 1506
Ireland	49,617		Gt Britain	2251.	Switzerland 4433
England	38,871		Holland	2588	W. Indies 887
British America	7,761.		China	3526	Norway & Sweden 821
Scotland	5,975		Wales	1176	Spain 957
France	6044	—	Italy.	1014	Denmark 528
Mexico	— 420	—	Poland	462	Portugal 205
Azores	— 175		S. America	191.	Sicily 23.

(not 20 from any other nation. (The 29,599 not included here

Above one half of all from British Dominions: 1/3 all from Germany. Only 1/6 from all other nations.

German Emigrants.

426,000 left Germany 1832 to 1846 — & 90 in 100 came to U.S. Many more than this since 1846. 1852 about 119,000; 1853 120,000; 1854 179,648; 1855. 54,038 (This does not agree with above.) From Aug. 1 to Dec. 31. 1855, the Germans who landed in N.York, brought on an average, $61.18 per head in money. The Holsteiners had the most paper each $103.78 & the Mecklenburgers the least only $22.81 each. The Prussians had $60.90; the Bavarians $76.02, Hanoverians $76.84 Brunswickers $88.82, Saxonians 70.85 — There are some 3 or 4 millions of the German race in the U.States.

N.Y. Chr. Inquirer

Emigrants 1856.

For 10 months in 1856, 43,043 Irish & 52,892 Germans and about 25,000 of other nations, arrived at New York from Europe.

The emigrants build our towns & rail roads; they are the hewers of wood & drawers of water; their labor is indispensable for native hands are wanting for heavy toils. The grosser toils of the mine, the fields & the street are done by emigrants, as are the domestic labors of the country [when hired]. The emigrant has a capacity for labor but an untutored mind — quick to feel, but slow to understand. The army & navy in their lowest grades of service are composed of emigrants.

N.Y. Independent. Nov. 1856

Emigrants.

In 1774 large numbers of Emigrants from Ireland came to the Colonies and one from Scotland. [Not said how their passage was paid.

In 1856, 141. 625 arrived in Newyork in 1856 and brought with them £9. 642. 164 in money.

290c Confectionary, Comms & Pickles [Cont from M.14.95

According to Ward's Address to the confectioners of London, turned preservers, the business of a confectioner must have been quite extensive. (see M 14.95.

In Young's English-Latin Dictionary, a confectioner is a pistor dulciarius, or a baker of sweet things. and a seller of rerum conditarum, of preserved things

Of Pulcuarius pistor, is a maker of marchpanes or other such like sweet things in pieste.

Condio is to preserve as in conserves;
Conditus is, made savory or pleasant, preserved.
Marcipane, is sweet bread - made by confectioners

Ed. Enc. X. 632 } Coriander has long been cultivated in Essex for druggists & confectioners. Seed now chiefly used for medicinal purposes

" " Caraway, raised in fields in Essex. The seeds are used in making cakes, & are encrusted with sugar for comfits Also distilled with spirituous liquors.

1770. M.4.209. "Pickles & Confectionary". 12 cases were imported from England. — These were regularly imported Pickles were Capers, olives, walnuts, beans, anchovies and had long been imported.

1774. Capers, Olives & Anchovies, called pickles, were advertised.

Pickles & Preserves — See M. 11.122. — N.Y. Times Aug 13. 1854

In N.York Aug. 13. 1859. Mangoes in price current, 14 cents each Peppers 37 to 62c per 100. Gherkins 31 to 37c per 100. Pickled Onions 12 qt. Horseradish in pint bottles, 15c bottle; Dry Horseradish 12½c lb. Sauer kraut 6c quart. Sardines 20 & 25c box. Catsup, tomato 12½c pint bottle, and 58c gallon; do. Mushroom $2.50 gallon Sweet Oil 31 to 37c per qt bottle. Citron prepared 25c per lb.

Pickles.

Kitchiner's "Cook's Oracle" was first published in London in 1817. The 7th Edition was published in 1829, & an American Edition with improvements in 1830, 432 pages.

He has pickles of green walnuts nasturtiums, garlic eschalots, onions, gherkins, cucumbers, melons & mangoes, capsicums, chilies, love-apples or tomatos, cauliflowers, artichokes, Jerusalem artichokes, radish pods, French beans, mushrooms for pickles & catsup, red & white cabbage, samphire, horseradish.

Aaron Hall charged Dr Richardson 1797 & 1798. 6/6 for board per week — he also charged others 6/ and 6/6 per week.
A few years later than this, 1803 & 1808, the Kirklands, and 8 board Wm. Hooker jr. & sometimes any suf. at 6/ & 6/6 per week, including washing.

Factory Boarders.

About 1842 to 1852, the workmen and work women at Bensonville (cotton Factory) and at South Deerfield (Port money or Wallet Factories) paid 7/6 a week for board. but girls usually did their own washing — At S. Deerfield board was subsequently raised to 8/ per week & in 1855 to 10/6.

M. 17. 148 Board in Springfield under John Pynchon. from 1653 to 1684 was always 4/ per week. He always charges that sum & others noticed by him charged that sum. it was when wheat was 3/6 & corn 2/6 & pork about 3d in Springfield.

Board in N. Hampton 1856.

The Bay State Co. pay for boarding their hands with washing $2.50 per week. The man pays the Co. good rent for the building. An Irish woman who washes for us says she then husband board Irishmen working at the Asylum & wash for them at $2.50 per week, & as she expresses it, 11 dollars a month.

Mr Loomis, who lives opposite my house, boards men who work at the Lunatic Asylum at 3 dollars per week, & does their washing. Has had 3 dollars for a year or two. Had $2.50 before. — Sept. 1856.

Boys in stores 18 or 20 years old, pay 2.75 and 3.00 per week for board and washing. Perhaps some pay only $2.50.

Students at Amherst College, 1856. pay generally 2.50 a week for board only. Some pay only $2.25. They give for washing 50 cents a dozen. So Mr Constantine says.

At Jonesville Academy, Saratoga Co. where my nephew Myron Johnson, is a teacher. The scholars are boarded for $1.50 per week, by the proprietor — washing not included. Some bills for incidentals. Oct. 1856. The board is not very rich.

185? May. City of New York

Hotel-keepers in New York city resolve to increase their charge for board from $2.50, the present rate, to 3 dollars per day. The Tribune thinks they are justified in this, as 3 dollars will not buy as much food now as 2 dollars did 15 years ago. Food for man and beast is probably dearer now than it has been at any former time, in N.Y. city, except perhaps the winter and spring succeeding the short crops & great speculations of 1854.

Board in Hadley, latter part of 18th century.

Hadley 3. 212. &c. Oliver Smith charged for board 4/. in 1766: 4/8 in 1769
" 221. He charged 1783. 4/6, 1794 5/. and 5/6
" 113. Enos Smith charged 1772. 4/. and 4/8 for board.
" 121. Charge 4/8. 1775.
" 125 charge Enos Kommy about 1784 or 5. 5/. a week for 33 weeks.

Price 147. Dr E. Hunt. 1781. charged Capt Chenward for boarding his sons (at Mr. Dwights school, probably) 6/. per week each. They boarded here also 1780.

Samuel Ward, father of the Cobler of Agawam, in his "Woe to Drunkards" (under Elizabeth or James I) says — "To whom are all kinds of diseases, infirmities, deformities, pearled faces, palsies, dropsies, headaches, if not to drunkards." —

By Ezekiel Hopkins, under Charles II, &c. says.
"We meet drunkards reeling & staggering at noonday and ready to discharge their vomit in our faces or our bosoms." He shows that this common sin, drunkenness, violates all the commandments; for where reason is perverted by riot & intemperance, the man is turned out of doors & the beast taken in. He hath put off the man & put on the swine, such swine as the devil enters & drives them down precipices into the lake of fire & brimstone. (Referring to the herd of the Gadarenes.

N.H. 4. 165 } 1735 } A writer in the Rehearsal says Jan. 1735: "excessive drinking prevails to a dreadful degree among us especially among young men & even boys." He sent to the Rehearsal "Health" a poem.

N.H. 4 1724 } 1738 } "Growing intemperance of the Province" noticed by the Governor & others. One cause is the increase of licensed houses.

Herbert says much about Drinking & drunkards as do all of that age; the alehouse & other places where drinks were sold, were in his view bad places. Wine is the drink to which he usually refers.

The London Times, 1856, says — "The great want of the age is a cure for drunkenness".
The only sure cure is "to abstain from the use of the article producing it." E.G. Delaware.
many men who mean well, think it is not the moderate, but the excessive use which causes the mischief. [This may be partially correct but the moderate use almost always leads to the excessive.

Drunken Students or Graduates

Hon. J.B. Neal of South Carolina says of the graduates of a college in that State from 1806 to 1845, one fourth died drunkards or are now drunkards; a shame to themselves, a burden to their families. A writer in N.E. Farmer thinks other colleges in this country are no better, in respect to their graduates. [He is wrong, as to some.
N.E. Farmer. Jan. 1857.

The Romans

had receipes by which a person could drink much wine and not be drunk, as was pretended. Am. J. Rev. II. 456

p. 293. The Saxons in England
M.H. 7. 31 The Anglo-saxons of all ranks of people were given to excessive drinking; this was the common vice, in which they spent whole nights and days without intermission. The festivals of the church were disgraced by intemperance.

Drunkenness & Drinking. Drinks. cont. from Mir 15. 438.

In Ancient times

cont. Mus. 1. b. 277. The Germans were great drinkers in the time of Tacitus; and Pliny complaining that "drunkenness reigned throughout the world". Verstegan thinks this ancient vice has decreased among the Germans "of late years". [He wrote in 1605

M. 7. 382 | Howell said of his Times (He died 1649.)
Spain & Italy are purest from excessive drinking. mostly Wine
Greeks & Germans Drink the deepest

M. 7. 380 | Denmark had much drunkenness

7. 381 | Drinks of England — Ale was ordinary drink & was hopped (ale, it seems was not hopped)
much beer Drunked in Netherlands, Germany, Denmark
Sweden, Norway, Prussia Poland.
Other Drinks in England. Metheglin, Braggot, mead,
Cider, Perry — Wine in great profusion
Drunked by English (1634) — Some usquebagh
called in England aqua vitae.
In Ireland. Usquebagh much drunked
In Russia & Tartary, mead is Drunked
In Turkey, Water, Sherbet. Caupke.

7. 378. 382. Story of the drunken party who thought they were at sea & began to throw overboard; related by Tido.

Chron. 3. 6. Anglo Saxons in England.
The great loved feasting & were notorious for inebriety. They had 4 banquets in a day. They drank mead in great profusion, and ale also. Wine was an occasional luxury. They had pigment made of honey, wine & spiceries. Morat made of honey & mulberry juice, and cider. There were Alehouses and several kinds of ale.
The canons were severe on drunkenness; but were entirely ineffectual. They drank from cups & horns.

Ed. Enc. II. 103 says the liquors used at genteel tables by Anglo Saxons were, were, common & spiced ale; pigment, a composition of wine, spice & honey; morat or honey diluted with mulberry juice; mead. Sometimes unmixed wine from the continent. [He does not mention cider.

"Rum & Whiskey are as fatal as gun & bayonet. We frequently see an old soldier, but an old sot is very rare".
Port Folio. Sept. 1816.

Mahometans

Horne Tooke said "Mahomet, with a code infinitely beneath that of Christianity, had been fortunate enough to prohibit and prevent the two greatest evils of modern society, drunkenness and gaming."
Am. Quart. Review. V. p. 406

Drunkenness in Europe.

James O. Noyes, M.D. in his Travels in Europe & Turkey (about 1826 says "the evils flowing from the use of intoxicating drinks in Europe are greater than in the U. States, though the individual excesses may be greater and more repulsive in U.S. where there is more at liberty and more complete exhaustion. "European intemperance is a dead sea, involving the loss of morality & liberty." [His meaning is not very clear. Does not intemperance in U.S. involve the loss of morality & liberty? Is a drunkard more moral here than in Europe!

Drinking in England 1632

M. 18. 236. Herbert says in his day, "Drinking is the most popular vice" There was much wine drunkenness.

[Cont. on page 295

Cleanliness — (not of the Poor) Cont. from II 17.696

M. I. 243. 244

In the eyes of most persons, extreme neatness and particularity, are identical with good housekeeping. The house must be clean, whatever else happens. The husband & children are cleaned out, and all mental & moral improvement, amiability of temper, the social duties, are made to bow before the scrubbing brush & broom. Every round of the chair must be daily rubbed & each dark corner explored, and all valuables must receive a systematic airing.

Who one can deny the value of order and neatness in a family, but houses are not made for show cases or furniture shops. A housekeeper should regulate her affairs in such a way as is most for the moral, physical and intellectual benefit of her family. Every effort in so doing she is forced to slight, many, minor matters. — Some women delight in constant scrubbing & purification, & there is no quiet spot in the house for a moment to sit, or read or talk. These women revel in the thought that there is no dust under the carpet, no spiders webs in garret or cellar, no fly specks in the darkened rooms, forgetting that there is a higher object in the family relation than the highest degree of cleanliness. If a mother keeps her house in such a way as to make a healthful, cheerful home for her family giving her apartments a comfortable appearance & keeping all her household matters in a due & proportionate order she should be called a good housekeeper. She may not be able to "pile up the wood pile", & may leave many things undone, which will shock the eyes of a woman more thorough. She will so regulate matters that her cleaning days will not be days of misery to all but herself. As no one combines all good qualities let not the over particular housewives exalt themselves. It is time the halo was given to housekeepers who keep the house in such a way as to give husband children & guests a feeling of liberty and comfort. "That order which deprives the nursery of its arrays of toys & playthings; the study of its table strewn with papers, and the chamber of her shreds & scraps is the most culpable kind of disorder."

M. E. H. in Ind. Evangelist. Nov 15. 1855

M. 18. 236. Ministry says: "Keep body, clothes & habitation clean".

(Drunkenness & Drinking (Cont. from p. 293. 7.5

Rev Horatio Wood, in the 14th report of the ministry at large, 1859. (Boston, I believe) says the sale and use of intoxicating liquors, is now the cause of three fourths of the imprisonment, poverty, quarrels, wretchedness, and ruin of men, women & children. The selling & drinking cause wide spread misery & expense upon all our chief cities & cast a blight over all the land.

Nearly the whole of poverty, he says, is an unnecessary condition of life. It is owing to a want of forethought & self reliance, of Christian light & discipline, of the thoughtful & self sacrificing spirit of the Master.

England & the English, Europe.

cont. from p. 121.

(Anglo Saxons.

The English or Anglo Saxons, in England & America, are a mixed race — composed of brave, superstitious Celts; the stern, cold, granite Saxons, robbers by sea & land; the warlike & hardy Danes; & finally the proud, chivalrous Normans — the aristocratic element of English civilization. These Anglo Saxons are lovers of individual & political rights, inflexible of purpose, proud, stubborn, equally fond of liberty & power, wisdom & folly, justice & injustice, freedom & oppression, & have never been driven from any soil, where it had once firmly planted its foot. England is the instructor of mankind in many things, & without England & the United States could not have been. England has loved & pursued riches, but in doing this, she has developed the industrial element of civilization.

Address of Wm. H. Allen, Pres. of Girard College. 1853.

English Landless Interests. Peasantry.

The N.Y. Evening Post says Dec. 3. 1855 — "There is no country where so much wealth is concentrated in the hands of a few as in England, and no civilized country where the condition of the peasant class is so hopeless, wretched. A state of things has been induced by the great vice of English legislation which tends to the centralization or consolidation of landed interests. In 1770 there were 250,000 freehold estates in England; in 1815 they were absorbed by 32,000 proprietors. The yeomen who tilled their own lands are gone, the general policy of British legislation being unfavorable to them."

Dr Channing said years ago: "The condition of the lower classes at the present moment is a mournful comment upon English institutions & civilization. The multitudes are depressed in that country to a degree of ignorance, want & misery which it must touch every heart not made of stone. There are few sadder spectacles in the civilized world than the [illegible] of unbounded wealth & luxury with the starvation of thousands & tens of thousands."

Mr Joseph Kay, late Travelling Bachelor of the University of Cambridge, England, in his work on the social condition of the laboring classes, says: — "No system has ever been invented so well qualified to destroy the peasant, and to destroy all his hopes & virtues as the system of landed tenures [this exists] in England & Ireland, & which did exist throughout Europe before the rise of the great revolution in France which crumbled the feudal system to pieces, & set the peasant free. It deprives him of every worldly inducement to practice self denial, prudence & economy; it [illegible] of all hope of rising in the world; it makes him careless about self improvement, about the institutions of his country, about the security of property; it undermines all his independence of character; it makes him dependent on the workhouse, or on the charity he can obtain by begging from door to door; it renders him the cringing, fawning follower of the powerful landowners."

Rev. Henry Worsley, in his Essay on the poor of England — says "The laborer has no hope of rising in the world, is a forlorn one. There is no gradual ascent by which he may toil step by step. Several rounds in the ladder are broken & gone."

[illegible]

English Soldiers.

English finds it very difficult to raise soldiers for her war against Russia (1854-1855, &) though she has an abundance of "poor creatures besotted by drink and grovelling in the lowest debauchery, that would make excellent "food for powder". The N.Y. Evening Post attributes the difficulty of raising soldiers to the destruction of the yeomanry, and the general degradation of the tillers of the soil, compared with past days. The Post supposes that they are too degraded, weak and inefficient to make good soldiers - The Post, I think is not altogether correct. In former wars, England found it difficult to buy all the soldiers she wanted, or all the sailors. She hired Hessians, &c in our revolutionary war, and she subsidized other powers to fight for her, as she now does. — I am inclined to think the English peasantry, ignorant and degraded as many of them are, are not by any means the most abject, debilitated peasantry in Europe.

France

The N.Y. E Post represents France as having gained immensely by the subdivision of lands. There are millions of land owners, many of whom, do not own 6 acres. (several millions do not own 6 acres each, he says)

Vauban represents France, more than 100 years ago, (about 1740) as full of pauperism, & the highroads & streets as full of beggars. He says "a tenth of the population are as poor as beggars, and actually so. Of the remaining nine tenths five are unable to give alms, because they are reduced to almost the same plight; and of the remaining four tenths, three are in a miserable condition" quoted by E Post.

[Some evil represent the laboring classes in France at this day, as miserably poor, ignorant & degraded, yet they have doubtless improved since the revolution.]

English landed property.

England should abolish her laws of primogeniture and entail, and increase facilities for the sale & transfer of land & discourage the accumulation of large tracts in few hands. She must give her agricultural population something to look forward to, besides a youth & manhood of unrelenting toil, and an old age in the poor house, and a pauper's burial.

N.Y. Evening Post.

The English have no principle

"England neither has nor can have any principle. Despotism is a principle, republicanism is another, but a constitutional monarchy founded on the absurd basis of conciliation between two diametrically opposed principles is a political hermaphrodite belonging to no genus. It is reduced to worshipping expediency, which is the absolute negation of all & every principle." Edinburgh Monthly Independent. 1854

The English a nation of Specialties.

The English are very ignorant of foreign affairs, high & low. They are a nation of specialties. They know, each one, how to do one particular thing, & have they cultivated a vast variety of specialties, & have it thus made general progress, but the general standard of intelligence is low. They are not instructed on subjects foreign to their profession or special pursuit. They read & study a great deal what lies in their particular line, but beyond this, they read & forget. They confess that Englishmen are little conversant with European politics. It is a general complaint of Englishmen, that the government is narrow minded as aristocratic oligarchies always are; that the commercial classes hunt for profit & have no clear idea beyond their ledgers, & that the masses are deplorably ignorant of foreign affairs. The most absurd notions prevail on the history, geography and political & social conditions of other European countries, among all classes. There are exceptions.

From the as above

Ireland & England.

The whole policy of English legislation for Ireland has been to confirm to the landlord in his rights, and to still further oppress the laboring classes. No voice of the gentry is generally heard & its suggestions listened to. — The Encumbered Estates Commission of 1849, grew out of an attempt to render justice to Ireland, but ended chiefly in favor of the gentry.

The Commission on Irish Encumbered Estates from Oct 1849 to Oct 1855, 6 years, sold estates & received pay to the amount of £15,706,000 sterling. The number Irish purchasers was 6791; other purchasers 230. The purchasers were generally Irish, and the relation of the tenant to the land is not altered — "at least not favorably". The landed influence was potent in the passage of the act, and clauses apparently making a concession to the common people were nullified by other clauses. The Commission has rendered an important service to Ireland, but it has failed where all English legislation fails, & will fail, as long as the present notions of the lawmakers, who are landed proprietors, continue unchanged. They do not effect a cheap & easy transfer of land, in such a manner, that the yeoman may possibly own the farms they cultivate. N.Y. Evening Post Nov. 1855.

English Classes. [N.Y. Times. on Dickens Jan. 9. 1856

The higher class is demoralized by voluptuousness and idleness; the lower class is brutalized by poverty and drunkenness; the middle class are pressing and sweltering to reach the higher, that they may the more ferociously play the game that has been played on them & grind down those below; a few mediæval lords & doting old bishops with all the craft without any of the vigor of Loyola, are mumbling over the old nursery sop of "Constitution" "Loyalty" & such regimen; with all around artificial, shallow, sick & diseased.
[There are many exceptions, & the Times says that in the midst of this selfishness, there lingers much that is true & beautiful.

The upper classes of England are more educated, and really of a finer quality than the upper classes of any other country. English Travellers, Putnam's Mag. June 1855

The English traveller tells his story better than the traveller of other nations, & he sees more — In 20 or 30 years, English travellers have vastly improved the public houses on the continent have introduced beefsteaks, Roastbeef, black tea, clean sheets, doors that shut & windows that open, cold water & carpets, into European inns & boarding houses. Formerly the traveller to Italy had to carry his linen, his eatables, pots, pans & appurtenances with him. But the rich English have carried extravagance every where. They are taciturn if not surly, & have made high prices every where. He does not conform to others, but finds fault. The American traveller has less scholarship & more money than any other traveller. Putnams Mag. June 55.

M.2.340 English Writers – Some exhibit humanity, and
M.9 (have sympathy for the poor. Dickens.
333-335)

Dickens began to write Pickwick papers about 1835. The feudalism of English literature died with Scott, and the humanity of English fiction was born with Dickens. There was something democratic in Carlyle Lamb and others, but Dickens was the first to echo audibly the song of Burns – "A man's a man for a' that." – there were true to the same spirit – Elizabeth Barrett, Mrs. Gaskell, Mary Barton, Thackeray, Walter Savage Landor, Tennyson, Charlotte Bronte & sisters, Charles Kingsley, and Robert Browning. These were the chief pure literary names in contemporaneous English literature except Hallam & Macaulay. The genius of our day, we have seen, listening to the memory of Chidden and singing the song of the Shirt. The social spirit in Scott was more picturesque than humane. The greatness of Dickens was in his humanity. His stories made us laugh & cry and made us better men.

"What we want from every influence in nature and art was, to be made more kind, more thoughtful for others, less careful for ourselves".

Women, &c.

J.228 Dickens as well as Scott, failed in his Delineations of women. The portraiture of a real lovely woman seemed to be beyond the power of any novelist. Some of Dickens' women were but pasteboard puppets. The women of fiction are entirely inferior to the men. Yet Dickens was the Columbus of the new English fiction. He did not prefer the roast beef of Old England to the human welfare of old England. He preferred noble men to nobleman.

G.W. Curtis, Lecture at Lowell. 1855 or 56.

The Men of England, by R.W. Emerson. 1856.
or "English Traits" as the Title is.

Mr Emerson admires the English people & gives them the first place among the nations. He admires their industry, wealth, their manufactures & commerce, their laws & liberties, their power & valor. — The English have derived from several tribes & races & this mixture gives them energy & force. They seem born to subdue & command – to colonize islands & continents. Their private qualities are often rough and repulsive, & there is much unlovely. They are a nation of grumblers. They are unamiable travellers & are ardent at grumble at postillions, hotels & beggars. But a kind heart often lies under this rough exterior of John Bull. He gives his confidence slowly, but when you have gained it he will do every thing for you. No people have so many fireside comforts. No inn is like an English inn; no cottage like an English cottage. No people give their chosen friends a more cordial welcome. We may dislike the Englishman as cold, reserved & haughty yet there are many noble, pure & manly men & excellent women on that Island. N.Y. Evangelist, Oct 2. 1856.

Mr Emerson thinks all faith has died out of the English mind; & that the worship of God has degenerated into a mere form; that it has become solely a matter of habit and a condition of respectability. "The religion of England is a part of good breeding." "The Gospel it preaches is, by taste are ye saved." The Evangelist says there is hardly truer. An Englishman supports the established church because it is the church of his country & of England; the church of his father, and the form of worship of the court & aristocracy, as a matter of fashion. But the Evangelist says there is a third & a better class of this, a great deal of earnest simple faith in Christianity, which yields the loveliest fruits. This men was a pioneer, & in such than nowhere in England.

Cont. on page 305

300
m. 2. 2106. Switzerland.

Correspondent of N.Y. Evening Post. 1855 — There are 382.000 land owners in Switzerland, or one in six. Many of the proprietors own only one or two acres. Indeed there are but 1,200.000 acres of good arable land in Switzerland. Of 10 millions of acres in the country, 40 percent are wholly unproductive, 17 percent woods & forests, 11 percent mountain pastures, 20 percent marsh & natural meadows, and 12 percent good arable land. 15.690 sq. miles. Population 2.392.000

Number of Cattle about 850.000, valued at 19.000.000 dollars
" " of Horses " 105.000 — " " 4.500.000
" " of Sheep " 423.000 " " 1.000.000
" " of Goats — 347.000 — " — 0.800.000
" " of Hogs — 319 000 — " 1.500.000

The people are skilful in the dairy; the higher the pastures are on the mountains, the better is the milk, butter, cheese. The Gruyere cheese is produced by 2000 cows, which produce yearly about 220 lbs cheese each. 24000 tons of cheese are made annually — worth from 10 to 14 cents a pound. 4000 tons of cheese & 1000 tons of butter are exported.

Grass lands are mowed once, twice or thrice, or more. 1,600,000 tons are cut yearly — ordinary price 10$ a ton —

Grain. Yearly produce 11½ millions bushels worth 14 millions dollars. 2½ millions imported from Germany & Hungary or 2½ millions bushels, because they do not raise enough. Wheat is 1.40 to 1.50 per bushel; rye 1.12; barley 70c; oats 50.

Potatoes 19 millions bushels yearly — value 34c per bushel

Vineyards cover 122,000 acres & employ 40,000 laborers in summer or in the season. Produce 20 millions gallons Wine, & the average value of 10 cents per gallon. 5 million gallons more imported for consumption — all the consumption is over 10 gallons per head.

Fruits as apples, pears, cherries & plums are plenty. Many exported. Cherries are distilled into Kirschwasser, & prunes dried & exported

Tobacco — its cultivation is increasing
Linen & hemp, cultivated for domestic use
Raw silk — the growth is about 25 tons yearly. Some is imported
Iron — 10,000 tons made — not enough for yearly use
Salt — 20.000 tons made — only ⅓ of what is needed
Woolen Manufactures of S — not enough. Yearly consumption $14.000.000, of which 7.000.000 are imported
Silks & Ribbons — Annual value of this manufacture 20 millions dollars. 2½ millions consumed at home. Raw silk exported is worth 4 millions dollars a year. Domestic and imported.

Cotton manufactures employ 45.000 operatives. Most of this & the silk is woven in handlooms at home. Annual value 20. millions dollars — much exported.

Watches & Jewelry employ 24.000 workmen

There is Bleaching, Dying, Printing, Pottery, Glass, Cutlery, Chemicals, Machinery, arms, &c. which employ many people.

Agriculture — annual produce 82 millions, or 34$ to each person

Switzerland exports 40 millions annually — imports 50 millions
Taxes on imports only 2 percent. No protective tariff.

Federal revenue not 3 millions of dollars a year. The President has 1740 dollars salary. 6 of the Cabinet have together 8.700 dollars. All diplomatic functionaries get only 9.300 dollars

Language 70 percent speak German; 2/3 French; 5 percent Italian. 2 percent Rhetian.
Religion 3/5 Protestants 2/5 Catholics

Fences [Cont. from p. 244-45

North Hadley.

Deac Jason Stockbridge. Oct 1. 1859. — says they had no chestnut nor other good rail timber there. They had log fence & brush fence — had dd ditches some but did not dig ditches in his day. Took the black pine logs on new land & made a fence 3 logs high — some logs a foot diameter others smaller — These logs had many knots, & when they rolled, they furnished fat pine knots for candlewood — Some brush fences. The School meadow was all ditched — and logs of it to Sunderland — All timber and pine for fencing

Old village & S. & E. of it. 1859.

Alvy. Lyle Smith says very few chestnut rails ever used when he was young. His father's farm had a ditch with 2 rails & small posts on the bank — Sometimes white birches were set on the bank of the ditch to help the fence. Some brush fence He when a boy has helped set out the ~~chestnut~~ birches. They made a fence after the posts & rails failed.

Virginia fences were rare in Hadley in 1800; there were some. His father never had a Virginia fence (so he says before 1800) In 1800, most of the ways to Amherst had a ditch each side all the roads to it. When they cleared the commons or lots out the common, they brought chestnut rails from Mt Tolyoke and made Virginia fences. There were some old log fences 60 years ago — many of the fences rest on blocks for want of stones

most of the fences 60 years ago were as a century before — a ditch (less than 3 feet wide he thinks, & slanted so as to be about 8 inches at the bottom — he makes them too narrow, and 2 or 3 rails, on short posts, on the top of the bank. There was brush fence 60 years ago, made by felling small trees, &c

Ditching. He believes that to dig 3 rods was a days work — 2 ½ feet wide & 2 deep (he thinks is not enough). Ditches smooth & slant the sides & defend them against cows &c

many of the division lines on the homelots were Ditches when he was young, with rails &c.

302 Christianity — Cont. from page 154

The gospel's most vital part is the plan of redemption, its sacrifice for sin, & its proffered justification to the sinner. The gospel has ethical aspects also; it deals with duties — those we owe to God and those we owe to man. It is a religion of duties & often of denunciations. As well as a creed, the preacher would make a great mistake who should consider these ethical aspects of Christianity as not falling within his province. Men need instruction upon moral duties, line upon line and precept upon precept. Moral questions connected with politics sometimes demand a full exposition from the pulpit. It is the right of the pulpit to discuss moral questions, on the Sabbath day, or any day, even if entangled with politics, though this should not be the chief & stable preaching. With politics in a party sense, the pulpit has nothing to do. N.Y. Evangelist Dec 27. 1855

Benefits of Attending Meeting.

The church is a teaching institution, but people little suspect how much is accomplished by means of distinct from teaching, by the social effect of the weekly assembly, by the friendly relation of pastor & people. What isolation would reign in a country district but for seeing each other once a week at the church. The great institution of worship was not worn out, was not decaying, but with it the office of teacher had changed its character, with the progressive enlightenment of the public mind. The people needed less instruction, but more of that which tends to produce an earnest & heartfelt devotion. Rev. Dr Dewey Lecture at Boston 1855.

No Christian Government.

2. 314 m. 2. 274 "It is the sad fate of our sublime religion, that there never yet did exist a government truly Christian; the name is used & abused with the most affronted hypocrisy. Its worship is practised worse than that of the bloody Pharisees, but the moral precepts of this religion have got no hold; and by none are violated more shamefully than by the anointed rulers of nations."

Kossuth's Letter in N.Y. Indep. Feb. 1856

The Moral World has Laws.

"I believe the moral world has its laws, sacred, eternal, inexorable, as the physical world has. I have sent it recorded on the great milestones of history of mankind, that those moral laws can never be violated with impunity. To me this solemn instruction of history is an impressive revelation of the existence of an eternal Legislator, who governs the world, by laws eternal & universal like himself. The eternal Lawgiver has traced on the granite tables of history, the law that no political crime, no violation of truth & morality ever should escape punishment." "His laws never fail to execute themselves."

Ibid.

Religion and business

There have been separated. Literature, art, social life, worldly engagements have been treated as things apart from godliness, just as things through which godliness is to act & reign. The partnership of religion & our business has been dissolved and religion is bankrupt. There is a general disposition to regard inner duties connected with money matters in a different light from other immoralities. The besetting sin is treated gently. Business covers a multitude of sins. It is better to defraud ones creditors than deny any article of the creed. J. J. Gurney.

M.2.298 b Apostolical Succession, &c

"We suppose that no living man believes in the absolute necessity of union with an Episcopal ministry for man's salvation."

"The doctrine of a transmitted Episcopal [succession through an unbroken authoritative line] from the apostles, in itself utterly beyond the region of proof, equally destitute of probable reality, has no sort of countenance in the language of our Church."

"Protestant Churchman", (Episcopal low Church paper, &c., 1856.) Quoted in N.Y. Christian Inquirer

The Piety which is Cant.

It is the religion which in all times and countries has been on the side of authority and power; which has substituted observance & ceremonial for justice & love; which has forgotten the slave or the poor, while it has made its phylacteries broad, and its words odorous of sanctity; which has prostituted the Bible to the defence of oppression & wrong, & made the sacred name of religion a covering for wrong. Such piety is every where the support of tyranny & slavery. N.Y. Independent. 1856.

Christianity indispensable to Reform

Jesus infused a new element of divine power into human society, by which the world will be renovated. This leavening Christianity has been working for 18 centuries, but hidden as it were. It is foolish who would ignore the influence of Jesus on the mind and heart of the modern world. In Egypt the social & civil condition of the people is as it was in the days of the pharaohs. Humanity is stationary. Is it so in Christian countries? Secretly, the knowledge moreover, was for the few, not for the race. In later times, the secrets of knowledge could be so held. Christianity is diffusive; diffusiveness is one of its leading characteristics. From the first it protested against its light being put under a bushel. Its injunction was, "freely ye have received, freely give." Hence came mental development & human progress. It is vain to expect man's elevation apart from Christ. Rev. John Cordner. [Unitarian, Montreal]

Propagation of Religion in early days

After the death of Stephen, "the knowledge of Christ was probably carried by Pilgrims into all parts of the Roman empire [chiefly by Jews to Jews].

Religion was propagated among barbarous nations "not so much by organized missions as by ordinary social intercourse. It prevailed most among the lowest classes, and by means of slaves & women, it had penetrated as early as near the end of the second century every order of society. The essential reason of its success was the real truth and power of Christianity, presenting itself in the happiest of all forms — a religion adapted to the masses of the people"

Hase's History of Christianity.

M.5.78 Many, or the greater part who joined the Christians after they became predominant under Constantine, did it from external, worldly motives. They in heart were still pagans.

5.83.

5.77 Constantine acted on the principle that external advantages make more impression on men than reasoning & truth. Gieseler

Women (see last page)
had much to do with the propagation, the first spreading of Christianity. Also slaves, (& the lower classes generally)
[Have not women been conspicuous in reforms of Christianity?

Hase says the pagans who became proselytes to the Jewish religion, were "especially Women, laborers and Slaves"; they felt attracted by the hopes held out to them by the Jews, & became proselytes."

m.18.374 Religious Culture more essential to human happiness than sensual enjoyments, & the most refined mental pleasures without piety of heart. Without some thought of God & our relation to him, life becomes a burden & its happiness but little above the brute. The greatest elevation of soul arises from the exercise of devotional feelings, of humility, charity and other christian virtues. Wrote in N.Y. Tribune 1857

Religion of the Gospel - the only Safety of America

There is an increase of crime. The dark scroll of passion, appetite, selfishness, sin, unrolls in every morning's newspaper. The dollar is the god of this world. The only remedy for these things is the gospel - but this is only a general truism. We come closer, say an individual virtue and holiness, christianity lived out, is the only sanative for our diseases. Institutions, as schools, churches, associations, constitutions, laws, are all good, but they cannot save us, without a christian character and a christian life.

"He who practises any vice, yields to any evil habit, is so far undoing his country. The precepts of the Sermon on the Mount must be the life & breath of the people, or no constitutions or laws can save them. Jesus, Jesus alone, can be the Savior of America. The salvation of America is precisely what is the salvation of the humblest soul. It is genuine goodness through righteousness, to endless benevolence. All else are tricks, shams, cheats & subterfuges."

N.Y. Christian Inquirer March 28. 1857

p.302 No Christian Government - (from Wm. Monod's Sermons
m.2.174 Christianity has exercised some influence on governments, but has not affected the mutual relations between governments. Sovereigns are consecrated in the name of God and in his temples, but it is an empty honor to him, how to legitimate and dishonor themselves. It is a sacred mantle with which they cover their own nakedness. When laws are to be made & nations regulated, legislators do not consult the wisdom of God or the morality of Christ, but the interests and passions, or the morality & opinions, of miserable sinners.

Christian people & non-Christians (more) many who hear the Christian code in its purity, read and sometimes praise it, & profess to respect it, have a very different code to live by. Christian parents are quarrelsome, frivolous, avaricious. Their morality is to earn money. Business Christians have little scruple about lying or deceiving. To love ones neighbor as oneself & to treat all men with them, as our brothers, to be tolerant only in church & on sermon

[Cont: in misc. 19. p. 218

The English (Cont. from p. 299.

The English not a gay people.

"The English were never remarkable for great gaiety. The old foreign travellers description — "they admired themselves sadly (that is seriously or discreetly) after their country's fashion", is as happy a phrase as could well be conceived!"

Fairholt 312

Profligacy under Charles II

"The gross profligacy of the times is scarcely to be conceived as existing in a land professedly Christian, and under a king for whom the title of "most sacred Majesty" was claimed. As Charles II increased in wickedness, the writers of the day appear to have increased in flattery. In 1681, when the country was on the brink of ruin, & the king steeped to the lips in infamy, a song in his praise was sung at the Mayors dinner in Guildhall, declaring him to be a king —

"In whom all the graces are jointly combined,
Whom God as a pattern has sent to mankind."

Fairholt 312

Servility of the English.

M 5.17. 2.262 In coming from England to France, one is struck with the manners of the French common people as entirely wanting in a sort of obsequiousness, which obtains in an aristocratic country. That downcast look of utter humiliation and self abasement which one sees in English lower classes in the presence of superiors in rank, does never appear in France.

Mrs Stowe, Paris, 1856.

p. 118 M. 2. 262 2. 743 Church of England.

South hated Puritans and all who did not idolize monarchy. He said the Church of England is, "the only Church in Christendom where avowed principles and practices disown all resistance to the civil power." [That is, the Church of England was more servile, more obedient to the civil power than any Church in Europe, not excepting those under despotic governments.

Church of England.

"The doctrine of the Old Testament is the religion of England. The first leaf of the new Testament, it does not open. It believes in a providence that does not treat with levity a pound sterling. They put not up any saintly prayer for the queen's mind, ask her either for light or right; but sly bluntly, "grant her in health and wealth long to live."

Emerson.

Queen Victoria [N.Y. Tribune 1859

There is a common report in England that Victoria secretly consults a noted old woman in Westminster road, (a fortune teller.) Others think she consults Morrison a fortune teller, who publishes "Zadziel's Almanac". [It may well be doubted whether she consults either. As ignorant people who consult or believe in fortune tellers, imagine the queen does the same.]

M 2.271 English Gentry

Are those between the Nobility & the Vulgar. Webster are those above the Vulgar. Walker. — are Nobiliter young.

The sons of the Gentry of England are found at the universities, in the three learned professions, and in the military & naval service. In 1820, 346 students entered at Oxford, & in 1819, 397 at Cambridge. Field & General officers in army 1822, 2656. Commissioned officers in Navy in 1820 about 10,000. It is assumed that these are all gentry or gentlemen.

London Qu. Reviews Vol 30. p. 281.

[Cont. in M 18. p. 240.

Sermons [Cont. from M. 15. 243.

Johnson said:- "You are to remember that sermons make a considerable branch of English literature." In every Christian land, the learned mind has poured its choicest gifts into theology. Chrysostom, St. Bernard, Bossuet & Pascal were shining lights in their ages. The controversies & persecutions of the scholamen are not interesting, but the exhortations of some preaching ages abound in elements of interest, are fully brilliant displays of and erudite allusions. The slightest circumstances of ancient & modern life are presented.

The English preachers of the 16th & 17th centuries are its familiar historians. They sketched English manners, as Chrysostom did those of Constantinople and Antioch. Latimer, Andrews, Donne are conspicuous — For 200 years the sermon shaped & nourished the English mind. The preacher entertained that he might improve the people. The style was elaborate. Hearers & readers were seldom in a hurry in 1600. The preacher was wandering & scattered; yet he had intention & method. The epoch of elegance had not arrived along after 1600. There was a great admixture of spirit & worldly things. South is a notable offender. He writes a political note on a Gospel, & couples Cromwell and Peter in a sentence; Statesmen & Prelates were hardly alive to the discord.

The sermon of the 17th century is a problem of literature. It flourished in ignorance & withered under education. The superb scenery of South has been buried under errors. The preachers have become dull & the people take the tone of the teachers — "Sleepy" & "sermon" are accepted as synonymous by the vulgar — The style is plain in the absence of expression, & simple in having no thoughts to convey.

Pleasures, Objects &c. of Literature by B.A. Wilmott.

M.7. 301 Old Sermons

"Bp Ezekiel Hopkins had the good sense to dispense with the learned pedantry and the mingled quotations from the old fathers & old philosophers that so long encumbered the energy of the early list. He was born in devonshire of Puritan parents, & was an eminent puritan until after the restoration, when he conformed, but his sermons always bore the puritan stamp. He was first dean, & then bishop of Raphoe, Ireland, 10 years, & was next bishop of Londonderry 7 years. After revolution, he withdrew to London, and preached there as a simple pastor. He died 1690. His 2 sons were citizens of wit and dissipation & one associated with Dryden & became Roman Catholic. His sermons & essays are of the highest order. His theology was thoroughly of the puritan stamp. He was a master of all the modes and beauties of illustration. N.Y. Evangelist Jan 4. 1851

Bp Hopkins's Sermons are simple & clear, & appeal directly to the conscience & the heart. He was more careful of his style than Owen & Howe & Baxter. He has a chaste & manly diction.

His picture of human depravity falls little short of the famous one of South." The vilest sinners are the truest glasses to represent to our view what our hearts are. Their wickedness shows what is locked up in our breasts. There we have the same vipers knotting & sprawling, that crawl out in their lives. There are rancor, malice, hatred, slaughters, adulteries, & the whole spawn of all those blacksins that have made men either infamous in story & mighty in torment. And that we have not outstripped all the copies that ever were set us, it is not from want of inclinations, or our stock of corruption fails us, but because God's grace preventing or renewing fails not."

Sermons & Religious Services (Cont. from M. 15. 347

H. & G. Registry X. p. 59 } Rev. John Lothrop in his Journal, mentions the services on a Thanksgiving day at Scituate, Dec. 22, 1636, a very cold day, which continued from half past 8 to till after 12 o'clock, or 3½ hours, in the meeting house. Order of services about as now — short prayer, psalm sung, longer prayer, psalm sung, the word taught or sermon, prayer, a psalm. After 3½ hours they "made merry" at their houses, the poorer being invited of the richer.

English Sermons

p. 314 Swift, alluding to English sermons & other services, says "our churches are dormitories".

Sidney Smith quotes this from Swift & complains of the dull formal style of preaching in England; says the sublimest truths are huddled in the dullest language & driest manner. He calls it aiding piety by a paralytic; decent parsons preachers to "holy lumps of ice", numbed into quiescence & stagnation & mumbling". Yet men are warm & animated anywhere else, except in the pulpit.

newspaper.

German Sermons.

The sermons of German preachers are practical, hortatory homilies rather than sermons — less elaborate than with us. — address more to the feelings & less to the intellect, & seem to suppose that the hearers are unacquainted with scripture & unused to thinking about it. They are never read, but generally committed to memory & declaimed. The preachers are devout & earnest & use much action. The sermons are not of a high order. They would not do in the U.S. Their people do not think & learn as much upon religion as our people, & would not listen to a sermon that taxed their powers of thought. The preachers never question the authenticity of a text, do not suggest doubts and difficulties. Professor Tholuck once said to me, "I don't want to hear arguments in church; I want to have my feelings touched". The learned & common people are alike.

A German Correspondent of N.Y. Chr. Advocate, 1855 ab.

Funeral Sermons.

These are too apt to run into mere eulogies of the deceased, and sometimes mere friends feel that too much praise is given, as to consolation for the living, who can add any thing to the language of scripture, that those "who die in the Lord do rest from their labors". Funeral sermons seldom touch those who are not present at other occasions of worship, or those who are. [The writer thinks funeral sermons do little or no good. He is an Episcopalian, Rev. A.B. Caster, whether of England or U.S. does not appear.

in Christian Inquirer. 1856

Preaching

is said to have been greatly changed in 25 years, and is much less effective than it was 25. 50. & 100 years ago. He refers to Edwards's rousing sermons, & the sermons of Tennent, Whitfield, Jona. Dickinson, Aaron Burr, &c which yielded fruits, but preaching now is to a great extent barren. We have substituted a polished & learned style, in place of the rugged, earnest, direct style of our fathers. It is said that Edwards's preaching would shock people now; but should not things be called by their right names? "Canst thou draw out leviathan with a hook?"

N.Y. Evangelist. Dec. 4. 1856

Mass. 3 288. } Justin Martyr makes sermons to have been an hour long in his day; & the word read & preached was an hour. In Tertullian's time, when the pastor was absent, the deacon read a homily.

[Cont. in M. 18. 372

308 Winter Scenery (Continued M.15.447.

"A Winter Night Among the Hills" begins with these lines:— by H. T. Harris Kentucky Dec. 1855.

"Cold blows the wild December blast
Among these snow capped hills,
And o'er the rested men now drives,
Upon the frozen rills."

While the piercing screams the wildcat; and the mountain wolf hungry & eager to slay. The racoon is out on the frozen bog & leaves his tracks in the snow upon the maple log. The sleek mouths owl sights lonely corn fields, & wend far up the glen — hooting mockery.

The hunters have kindled a blazing fire near the projecting rocks, & are preparing to roast a deer. The hounds sleep before the fire. "Dear is the night"

Winter. [N. E. Farmer Jany 1856.

The N. E. Farmer calls winter "the season of rest, of festivity and mirth", though the husbandman has much to do in winter. The snow banks sparkle in bright sunlight, or reflect back the glitter of the full moon; there are merry sleighrides and merry bells; drifting storms of snow; the farmer with his wife and children & friends around the Winter fire. N. E. F.

"Seasons crackling nuts & pippins pale,
Of frosted cider and wild popping corn,
Of cheerful hearths with glowing embers piled,
Of honest labor in his blessed home."

American Seasons by Jesse E. Dow. in N. E. F.

M.15.355. The Old Winter [illegible] [the old logs, &c

Alison on Winter.

Alisons Sermon on Winter, preached at Edinburgh, calls Winter, the season of social amusement. "The young, the gay, the opulent are preparing to enliven the winter of our year with artificial joys." He thinks this season of gayety will lead some to error & to folly, & to eventual ruin.

In winter, he says, is a season of solemnity; the gay variety of nature is no more; the sounds of joy have ceased, & the flowers have returned to dust. The sun becomes enfeebled, & night usurps her dark & silent reign; & the hosts of heaven burst forth with new radiance — This reign of gloom & desolation will pass; spring will return with its robe of beauty. This mighty resurrection has been annually accomplished in all the years that have gone before us.

Winter Scenes. From Tennyson's "In Memoriam."

"Frickely flies
The blast of north and east, and ice
Makes daggers at the sharpened eaves."

"Above the wood which grides & clangs
Its leafless ribs and iron horns,
Together."

From "The Farmers Song" in N. E. Farmer Nov 1856

The fire blazes & the ceiling flickers & glows in the blaze. Curtains are drawn & they close round the hearth, and they talk of great frosts & deep snows, & sing a song to winter evenings. "Be it warmer within as it colder without" is their song, and the louder the winds shriek & roar, the higher they pile wood on the fire. The fire shines red through the curtain in the night, and the passer-by praise the warm fireside. Cricket plays in the smoke.

Winter Scenery.

1856. December 5. 6. 7. A smooth shining coast covers all the snow, and all the open grounds; in the sunshine, it gleams & glitters like polished silver, and dazzles the eyes to look upon it. It reflects the moonlight also in the night, but less brilliantly.

In Russia, in the winter, "when the ground is covered with snow, the rivers & canals frozen, the air pure & the sky serene," "one feels then more than usual energy & elasticity, more inclination to exercise, digests his food better, has excellent nights, grows robust, keeps distance bay, & smiles at the doctor." So say Dr. Granville at Petersburgh, & the A.R. Review. Dec'r 1828, p. 575. says it is the same in our North American climate.

At Bangor, Maine, Jan. 1857. "The sleighs slid by on the crinkling snow with ordaking chimney & merry bells; While the sleds and skates of hundreds of boys made the hills and rivers frolicsome with their glee"

In New England, during winter, vitality with the Dow takes refuge & blooms out in school rooms & Lyceum Halls

Letter in N.Y. Inquirer

Vermont Winter in Poetry. 1857

The silver light of a full moon in a cold winter night.

The day broke storm - 2 or 3 feet or more fell - "the fence was lost and the wall of stone; the windows blocked and the well curb gone!" "the woodpile looked like a monster drift. "In old trees writhe & shriek with northern blow.

The Winter of 1856-57 has caused a great expense to people in breaking roads - so have other winters. This road breaking used to be rather a merry time when I was young - men & boys with cattle & sleds, and shovels.

Advantages of Winter.

Winter has its discomforts, but it gives us a cold, bracing atmosphere to invigorate our bodies; and is favorable to the cultivation of our minds. Winter imposes on man the necessity of exertion. Much your toil is to arm ourselves against the rigors of winter; we must build houses & barns to withstand the storms & the cold; must be provided with fuel & with warm clothing; the winter indeed gives shape to the labors of the year. The frost lays a heavy tax upon human energy, but this is the best physical training man can have - In the tropics then labors are not required; the light structure answers for a home; the tropical man is a stranger to the amusements and occupations of winter; he has no fireside, hardly a family circle; and most of the ideas, solicitudes, scenes & home joys which the winter furnishes.

It is the energies & training of the winter that give northern nations their superiority over the tribes of the south. It is this winter training that gives the Anglo Saxons their predominance in the affairs of the world.

The snow & frost are useful to the soil & to some crops. Wheat flourishes best in the regions where the snow lies on steadily all winter [not quite true - Am. writer. Vermont, N. Hampshire & Maine the best regions for wheat?]

Orange Judd's N.Y. American Agriculturist. February 1857.

[Cont. in Misc 18. 306

[Cont. from III 44. 384.

Only literal scripture to be sung — formerly.

"The notion that nothing which is not a literal version of inspired scripture, may be lawfully sung, in Christian worship, was universally accepted 200 years ago, among the English Puritans of all parties, in Old England & New England, & among the Presbyterians (Scotland). This was the opinion of those who came in the Mayflower, of those who founded Boston, Salem, Hartford, & Cambridge, & as well as those of the Scotch kirk!" — Dr Watts demolished this traditional prejudice in N.E. He maintained that it was proper to make a paraphrase or imitation, to express the praise of believers: and he gave to the churches his admirable version of the Psalms — Others had attempted only a stiff & timid versification. He gave us the book of Psalms "imitated in the language of the New Testament".

The introduction of this into N.E. Churches was a slow and perilous imbroglio, & met astrenuous & conscientious opposition. Gradually the Psalms came in, but the Hymns were still excluded. The Hymns, however, of Watts, Doddridge & others became favorites with religious readers; became familiar in the closet and family, and were much used by devout persons, & must needs make their way into the Congregation. But how early Watts's Psalms & Hymns became a church book in Massachusetts we are not informed. But Hymns distinct from Psalms were not used in Connecticut churches, or were not in ordinary use till Barlow in 1787, at request of the General Association, prepared an Edition of Watts's Psalms, & added 70 Hymns from the same author. 10 years later Dr Dwight was invited to make a new attempt by G.A. & to versify the few Psalms Watts had omitted. In 1800 his work was approved by Committee of Consociations & the Presbyterian General Assembly, & they desired him to add a Selection of Hymns. He added 263 Hymns from Watts, Doddridge & others.

Revivals helped to introduce Watts's Psalms in the last century, & created a demand for Hymns in the present century, of "Revival Hymns". The Hartford Selection, Nettleton's Village Hymns, & others appeared and Hymns, not Psalms were more & more associated with excited religious feelings — Hymns that preach, instead of adoring God, and the Psalms were disused too much. The extensive use of Hymns instead of Psalms in public worship, is coincident with the origin of Methodism, and the progress of methodist ideas is indicated by the displacement of psalms, & the introduction of Hymns. Yet Psalms are superior to Hymns for public worship on the Sabbath & must not be laid aside.

Ind. Independent, Nat Brewster, Jun. 1856

Sternhold & Hopkins's Version of the Psalms.

Fuller in his day, described them, "some: whose piety was better than their jugglery, and who had drunk more of Jordan than of Helicon".

The Psalms at the end Queen Elizabeth's Prayer Book. See Notices of them extracts in Misc 18, p. 25. 43. 44. Probably Sternhold & Hopkins Version.

Psalmody.

female Singers.

See M. 18. 344] The N.Y. Churchman, [Episcopal paper] attacks the practice of allowing women to sing in choirs in churches. He gives reasons:

It is out of all order & propriety, & contrary to all catholic or orthodox usage, for women to sing in church choirs; their voices are not adapted for true church music; they are too sensuous, too effeminate, for its gravity & devotion; it is only in the operatic & Gallic music, so profanely introduced into our churches, that they are at all in their element. That is, out of place in the service of the sanctuary, so are they in its choirs.

Besides, there is a mischievous mingling of the sexes behind the scenes, stuck up aloft as they are, & curtained off from the audience. We have it from good authority that there are levities, flirtings, profanities, mockings, habitually perpetrated in many of them, which are shocking to think of.

Quoted in Sp. Republ. March 15. 1856

M. 6 / 357 1693. a Psalm book many inventoried — in general were not inventoried, I think, as they belonged to wife & children.

M 6. 359. Michael Perry had Psalm books of several sorts & and 295 Psalm books in sheets unbound at 9/0 9.7.6

M 4. 105. 1730. the merits of Brady & Tate's Psalms were discussed 4. 161. 1735 in the newspapers.

M. 4. 109. 1740. Mr Walter's Grounds & Rules of Music Explained. by late Mr. Walter. 3d Edition with a set of Psalm tunes in 3 parts — now in press. January 1740

Advertisements of 1774

Of the 2d Edition of the N.E. Psalm Book, Revised & Improved by Thomas Prince, A.M. late pastor of the Old South Ch. — With an addition of 50 other hymns, on the most important subjects of Christianity. Did Prince add the Hymns, or were they now added to this edition. Yes, Prince did. Old South

See Old South p. 99.

1774 adv. Watts's Psalms & Hymns, bound together, or either separate — Also, Old Version, or New England Psalms.

1771. M. 13. 44 50 doz Tate & Brady's Psalms; 5 doz Watts's Psalms & Hymns 9 doz Psalters & Primers;

Old South Church, Boston, began to use Prince's Revisal of the Psalms, Oct. 29 1758. The practice of reading & singing line by line was discontinued by a vote of the Church at the same time. [This must be the earliest discontinuance in N. England — [History of Old South. p. 31.

Evening Lectures & extraordinary occasions were excepted. They might then sing line by line, "when the assembly cannot be generally furnished with books." The want of Psalm Books was a reason for singing line by line in England, &c. in early days.

Ibid. 99. Weiss's account of New England Psalmody

Sprague p 56 West Springfield used New England Version of Psalms till 1760; then for a time, Tate & Brady & Watts; not much after, they used Watts entirely. Singing & reading line by line continued till 1781.

Psalmody, Psalms & Hymns.

Female Singers.

The German Conversations Lexicon has the following which Mr. Silsbee translated for me, Jan 12 1857:—

"As to the kind of singing in the early Christian congregations, it was sometimes Solo Singing [or one alone]; sometimes responsive or antiphonal singing; and sometimes choral singing of the whole congregation, who united in some sentence which they had previously read or sung;" [this evidently included women.] "from which the female sex was probably excluded at a later period. By the system of special singers or choirs, the hymns & music become more artificial, & were kept from the people, the more as the hymns were in Latin."

So far this German work (from Mr. Silsbee).

Milmans History of Christianity has the following.

"The first change in the manner of singing, was the substitution of singers who became a separate order in the church, for the mixed voice of all ranks, ages and sexes, which was compared by Ambrose to the glad sound of many waters. He quotes what Ambrose says in his Hexam. viz.

Responsoriis psalmarum, cantu virorum, mulierum, virginum, parvulorum, consonans undarum fragor, resultat. —— that is "From the responsors of the psalms, from the singing of the men, women, girls & boys, the noise of waves sounding together, results."

[It is evident that down to the time of Ambrose females did sing in the Christian Assemblies; but after this they were excluded, as well as the people generally — and I suppose they were excluded until the reformation. Nuns & other women may have had music by themselves, but did not sing with males.

Psalm Singing.

From D'Israeli's Curiosities of Literature.

[He is a skeptic, a conservative, one who has no sympathy with the people — abhors puritanism, &c.]

The History of Psalm Singing is a portion of the History of the Reformation. Psalmsinging or Metrical Psalms degenerated into those scandalous compositions called Hymns, now used by some sects. [He talks about the ribaldry, obscenity & blasphemy of some hymns of the Moravians, Methodists, & some of the still lower sects] Fuller says Sternhold & Hopkins, our first Psalm enditers, "found their work met with some frowns in the faces of great clergymen". Abp. Secker says the first Christians "made singing a constant part of their worship & the whole congregation joined in it; but afterwards the singers by profession, who had been prudently appointed to lead and direct them, usurped the whole performance. But at the reformation the people were restored to their rights".

Thomas Warton regards the metrical Psalms of Sternhold & Hopkins as a Puritanic invention and asserts that they were never admitted by lawful authority, though their title page says they are "set forth and allowed to be sung in all churches". They were first introduced by the Puritans and afterwards continued by connivance.

Bayle says metrical Psalmody was invented by a French poet, Clement Marot — an inimitable true poet. He published 52 psalms & dedicated them to the King. The song book was eagerly received by all classes in France. The royal family, nobles, all at court and elsewhere sang Marot's Psalms in verse; setting them to favorite tunes, commonly those of popular ballads. Theodore Beza continued the collection. & Calvin took hold of it, & engaged the finest musical composers to form simple & beautiful airs to assist the Psalmsingers, & appointed those Psalms as set to music to be sung at his meetings. Catholics and Huguenots loved the new music till they found what Calvin was doing; then Psalm-singing was called Lutheranism, & catholics no longer sung Psalms; Marot had fled to Geneva (not a pure character) & the Court & nobility gave up Psalmsinging as well as Bible reading. [Marot born 1496. died 1544

Psalm singing was propagated by Calvinistic preachers rapidly in Germany as well as France, the low Countries, &c. Warton says this excited popular insurrections. Psalmsinging reached England, & had great success. Sternhold offended by the lascivious ballads which prevailed among the Courtiers, & with a design to check these indecencies, became the English Marot. These metrical Psalms were sung by the Puritans in the reign of Elizabeth & after, especially under Cromwell. Warton says the courtiers, with few exceptions, did not sing the Psalms.

[According to D'Israeli & those whom he quotes, the singing of metrical Psalms, as well the versifying of the Psalms, was owing to the Puritans; Most churchmen seem to have disliked metrical psalms.

Willis says (p. 87) the Episcopal church discourages the use of Versified Psalms, and quotes late Bp. Wainwright, who says, in the preface of a Chant Book, — "The rubric does not enjoin but simply allows their use [versified psalms] Psalms & Hymns are bound with the prayer book only for convenience sake". Willis seems to approve the prose chanting.

Pews in Churches [Cont from M 12. 38

see Seats in Churches p. 239

A newspaper article says that in some Anglo Saxon and Norman churches, of early date, a stone bench ran round the wall on the interior, on three sides, but not on east end.

In 1319, the people are represented as sitting on the ground or standing. About this time, the people introduced low, rude 3 legged stools, promiscuously over the church.

Wooden seats were introduced soon after the Norman Conquest. Wrangling for seats became common, & in 1287 a decree was issued that none should call any seat his own, except noblemen & patrons.

Towards the Reformation seats were more appropriated, the entrances being guarded by iron bars & the initial letters engraven on them - say 1530 to 1540.

Soon after the Reformation the new system prevailed, as we learn from an address of the Commons
1546. to K. Henry VIII. — as early as 1611, pews were baized or cushioned in order to be more comfortable; while the sides around were so high as to hide those within - this is said to have been a device of the Puritans to avoid being seen by the officers, who reported those who did not stand when the name of Jesus was mentioned. With the reign of Charles I. the reason for heightening the sides disappeared & from the civil war, they declined gradually to their present height.

M. 12. 40. "Galleries were introduced in 1608". [So this account says. Were there none before?

p. 307 Services formerly were greatly protracted so that many would often fall asleep. Swift says the old bed-lead "compact of timber many a load, such as our ancestors did use", was worked into pews:

"Which still their ancient nature keep,
By lodging folks disposed to sleep."

Pews in Boston.

M 14. 185. 1745. Sarah Dolbeare had a pew in the old brick meeting house, which, with chair cushions, &c was valued at ——— £68.8.
and a pew in old South with do. ——— 114.10.
The £ was not over a dollar then - was less. about $600 to $100

M. 14. 186. 1748. A Stoddard. Pew in South Meeting House 150£
[about 20£ L. M.

M. 14. 191. 1760. P. Maxwell. Pew in Kings Chapel 20£

M 14. 191. 1760 Pew in Mr Loops Meeting House £9.6.8.

M. 14. 193. 1765 Pew in Stoughton M. House 5.0.0

M. 14. 195. 1771. Pew in Dorchester M House £12.0.0

M. 14. 197. 1771. Pew in Mr Loops M. House (Both at Mr.) 75£ O. Tenor

M. 14. 200. 1774. Pew in Boston 20£

M 14 201. 1785 Pew in do in old Brick M. house 20£

The Standish Pew in England.

In the church of Duxbury in Charley Yorkshire distant 9 miles from Preston is the "Standish Pew" capacious - roughly pentagonal - large family and having a very unique, ornamented screen, [illegible] carved in oak, with quaint figures & shields thereon, while between the supporting columns are two seats of honor for the worthy ministers of the family" [illegible]

Newspapers. (continued from M.4.213. from M.14.362.

1754. Thomas says that "in 1754 only 4 newspapers were published in New England, & those all in Boston. They were usually published on a small sheet, weekly, and the average number of copies did not exceed 2000 from each press". These 2400 papers were mostly confined to literary and professional men; in the words of one of their editors, to "Gentlemen, Merchants & Others, his usual customers". Farmers did not then read newspapers; and books, except the Bible, Psalter and Almanac, were not common. But about this time newspapers began to multiply, books were printed, pamphlets were circulated, and the discussion of Colonial rights which preceded the revolution gave to the people an interest in political events & principles"

S.F. (Winchester, Mass.) in N.E. Farmer for Feb. 1856

M.4.213. The 4 Newspapers must have been the News Letter, Evening Post, Boston Gazette & Post-Boy. The Post-Boy soon ceased; only 3 papers in Boston paid the stamp duty 1753, but one began in Newhaven 1753 & in Portsmouth N.H. 1756.

The Editor.

"A good editor seldom writes for his paper. He reads, judges, selects, dictates, directs, alters and combines; and to do all this well, takes but little time for composition. To write for a paper is one thing; to edit a paper is another.

London Daily Post 1856

Old Newspaper in Holland.

The oldest journal in Holland was founded & the first number issued, Jany 8. 1656, entitled "Weeckelijkse Courant van Europa", (Weekly Courant of Europe) & published at Haarlem. The title was soon changed to Haarlaem Courant. This journal has been published 200 years, and a fac simile of the first number was issued Jany. 8. 1856.

Price of Hartford Courant

See M.4.212

The Connecticut Courant Oct. 13. 1778. says the former price of the Courant (before the Revolution) was 7/. per annum; in April 1777. it was advanced to 12/. and in January 1778 to 18/. Most remains unpaid. The currency is so fluctuating that hereafter subscribers must expect to pay 1¾ bushel wheat, 2½ bushels of Rye, 3½ bushels Indian Corn, half a hundred of flour, a load of wood, or an equivalent in Cash. — He seems to have still valued the paper at about 7/ in lawful money — & to have valued wheat at 4/. Rye at about 3/. Corn at 2/. per bushel, lawful money; and flour at 14/. per hundred. & wood at 7/. per load. Perhaps he estimated the paper at 7/6 or 8/. and the wheat at 4/6. Rye at 3/4 & corn at 2/3. Flour at 18 or 16/. per 100.

M.13.287. Boston Gazette removed to Watertown, had been 6/8 a year but after May 1. 1776 the price was to be 8/ a year; paper having risen one third "owing to the neglect of sowing rags". The paper was very coarse. Gazette was removed back to Boston Nov. 1. 1776.

Newspapers

M.4.136.a Dec. 26] 1720. John Campbell, proprietor of News Letter, says for two years past, he has printed a whole sheet every other week. By doing this, news from Europe, which used to be 12 or 14 months behind, at this season of the year, dig now, he says, only 2 or 3 months behind

M.1.101 1720. arrivals, Campbell says, were from April 1 to Oct 1.— very few (or none he say, from England) from Oct 1. to April 1.

English Religious Newspapers 1856.

The N.Y. Methodist Advocate says religious newspapers are comparatively rare in England. The Baptists have but one or two; the Independents about the same; the Wesleyans maintain but one & that more secular than religious. But England abounds in Quarterlies & the best ability is employed upon them.

[It is evident that the labouring classes do not pay for and read religious papers as in America; for these classes do not read quarterlies, there nor here.— The English Religious works are, or were 20 years ago, more able, more elaborate than the American, being written for a higher class of readers than most of the latter.

M.2.287

Italian publications 1856

Turin in Piedmont is the seat of literary, scientific and political life; there is nothing elsewhere worthy of the name, in Italy— In Italy generally, men of education may not speculate in religion, social philosophy or civil science; every career of honorable exertion is forbidden; the chase of pleasure & intellectual trivialities are left to them —— There are no political newspapers except in Piedmont or kingdom of Sardinia; there are elsewhere only official journals, which are mere chronicles of the governments, giving no other local intelligence & only a cautious summary of the driest foreign news, with never a word of comment. They do not even publish the deaths & marriages among the people, & little or nothing can be learned of the current business life from the sparse advertisements. Indeed families are very much in the condition of society before the art of printing, in this regard. The news-rooms in the more frequented cities are almost entirely supported by foreigners. A few have some French papers not illustrated. I never saw a newspaper in the hand or boudoir of a native Italian lady, nor any publication.

Yet many books are published in Italy, such as they are— poetry, romances, dramas, histories, &c— nothing that has the nerve, the thought & bearing of freedom, excepting something in Piedmont (not by any distinction). There are 350 journals & periodicals, devoted to medicine, husbandry, statistics, natural history, literature, Arts, drama, &c. It is remarkable that there are so many. [Letter from Florence, Nov. 1856. in Newark D. advertiser.

The circulation of these 350 periodicals is very limited; for reading is not among the habits of the Italian people; and the books they do read are usually of the flimsiest character such as memoirs of the saints, miracle & dream books, &c. (Ibid

See the Lottery & Dream Book misc. 7. 328.

[Cont. on M. 18. 200

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m.2.255. Despotism. See p. 7. m.15.13. See Government m.18.46.
in France & America.

The Frenchare accustomed to a strong government—to military despotism. There is a great deal in habit. Paris is to all intents France, and the Parisian Bourgeois [Traders] are more anxious to have order maintained & the business interest of the country saved from jeopardy, than they are about political rights, or freedom of speech and the press.

In our Southern States the people are willing to give up a portion of their rights, and despotism prevails by the aid of governmental machinery, and office holders and seekers. The slaveholding interest is paramount, & the freedom of white men is no more safe than that of blackmen. The censorship of the press, the spy & police system, in the Southern States renders it as necessary for a man to be as cautious in expressing opinions in Charleston and Mobile as in Paris & Vienna. An editor who should discuss the question of universal liberty, would be no safer at Natchez than at Milan. Southern men submit to all this despotism, as the French do to their despotism. They are used to it. The post office is under the oversight of the powers that be in the Southern States as well as in Europe — A people nominally free will quietly submit to a despotism.

The same tendencies are manifested in the northern & western States. They too acquiesce in a great measure in the despotism of the slave power, and are willing the slave power should control the government. They, like Louis Napoleon, are opposed to agitation. A despotism brings about a patient acquiescence with its rule — An office seeker frowns upon all that would irritate the south. One in office who speaks slightingly of the central power at Washington, is as sure to lose his office as one in France who speaks disrespectfully of the emperor. If the free soil men of Kansas are massacred, this will be justified extensively in the free States.

N. York Inquirer Feb. 1856

Despotism.

"Unaccountable as it may seem to the rest of the world, there certainly must be a strange sort of pleasure, or fascination, in the possession of absolute power; so that it is scarcely ever to be expected to resign it but on compulsion."

Ed. Review No 78. p. 294

m.2.289 In an absolute government, the highest gives a kick to the next below him, and that does the same to the next, and so down.

From Tatler No. 11.

Despotism
In the East.

The divinely sanctioned Hebrew Government partook of the character of a despotism. No other than a despotic government ever entered the thoughts of the old Orientals. The Hebrew scriptures seem to anticipate no other than a despotic Government as possible. In the 72d Psalm the imagery is taken wholly from the forms of despotic rule. In a state owning despotism, the scriptures sanction the severities necessary to support despotism.

[So says a British writer, 1857. He justifies the language used by David in the imprecatory Psalms, acknowledges that the christian spirit is a forgiving spirit, but affirms that there are lessons of another sort in the New Testament; affirms that much of modern philanthropy is inconsistent with the teachings of God as a moral ruler — "What it must be right for God to do, it must be right in inspired men to praise him to do"; so says a writer in regard to the British Charity, and the Deity itself.

Wood for Fuel. [cont-pun Misc 15.355

Water in green wood.

A green stick of wood weighing 100 lbs, will weigh only 66 lbs when seasoned, or which is about the average of green wood used for fuel. In 100 lbs are 34 lbs of water, or a stick is 2/3 wood and 1/3 water.

N. E. Farmer Jan. 1856 from Ag Ex

The same writer estimates that in a cord or 128 feet of wood, 2/5 are vacant space and 3/5 wood: or 128 feet make 77 feet only of solid wood.

ministers wood.

Chapins Glastenbury p. 53 — 1696 to 1708 — Every man that has a team to bring two loads of wood in a year: those who have no team to cut wood — for Rev. Mr. Stevens. but in 1698, two men were paid £7.10. to get Mr. Stevens wood — probably about 75 loads at 2/. — In 1711, town voted 100 loads of wood; to be paid for at 2/6 load; those who fail to be fined 3/. 1712 100 loads of wood again voted — price 2/6 load 1713. 100 " " at 2/. — 1716 wood called 2/. load; 1717. 2/6 1718 same quantity apparently.

Con. 3. 279. 280. 282. 283 — 1686 to 1689. — Wethersfield gave Rev. Mr Woodbridge 80 loads of wood; some years they gave him 10£ more m. 12. 100 (or 110£ in all) and he was to find his own wood. The wood, 80 loads, was estimated at 2/6 load, or £10. No man to bring over 2 loads, when town got the wood.

[Old loads of wood — were they about 2/3 of a cord? Were they cart loads or sled loads, or both?

Con. 8. 76. Ruth Bowers of Derby, had 88 loads wood 1681. and nearly as much years after. Generally about 80 loads

Con 5. 198. Rev. N. Chauncey of Durham had one year 100 loads wood. In general not so much.

Ministers wood was, in several instances, before 1700, called 10£. Apparently about 80 loads at 2/6. and after 1700, only pay for chopping & securing. Wood grew on the commons. I conclude

In one instance Walnut-wood is 3/6 load & oak 2/6

M. 9. 398. Rev. N. Chauncey of Hatfield had 50 cords wood 1680. Price was 3/6 cord and 9£ for all — 1685. 60 cords voted at 4/. £12. 0. 0. His wood was carted, not sledded 1680 & 1685

[60 cords of wood was about as much as any one had. It would make 90 loads at least & perhaps more.

wood in Boston 1665

"Peter Oliver testifies 3d 11th mo 1665-6. (March 3. 1666) That last year the current price of wood in Boston was but seven shillings the cord. & that the 20 cords which Mistress Lane, in her husband's absence, did order me to haul, made at Boston but 17 cords."

Pamphlet of Lane, &c. families 1857.

wood in Hadley.

See Misc. 9. pages 92. 93. 94. 95. 5/. and 3/4. Ebenezer S. p. 96. 5/. 97. 5/.

Had. 3. 95. 1761 Loads of wood 4/. and 5/. — 3. 110 Enos Smith 1771 & 72 & 73 — Wood for barn 4/8 load & 4/4 & 3/4 and cords 6/. — 3. 115 wood 3/4 & 4/8 load

3. 120 1773 to 76. Wood 2/8. 3/. 3/4. 4/. 4/6 per load; last were old loads

" " 1783. 84 &c loads 4/6, cords 6/. Bush wood & sand 1/6 load 75

" " carting a load of wood 1/4 and 2/. Pine wood stand 3/2

3. 124 Loads of wood 1777 &c 2/6. 3/4. 3/6; 2 loads pine 3/ 1 load oak 4/6. Pine wood 5/. cord.

3. 106. Ebenezer Smith had of E Porter 1764 a load of Pine 12/. This might have been [illegible] wood. H. 3. 104. 2 loads 3/ 1765

3. 354 & 375. Wood for Mr Hopkins [Con. m Misc. 19. p. 135

M. 2. 2966. Premonitions. Warnings

Rev. John Donne, chaplain of Earnest, Dean of St Paul's, &c. Having gone to Paris with Sir Robert Drewry and left his wife pregnant & feeble, had at Paris what he called a "dreadful vision" – "His dear wife passed twice by him through the room, with her hair hanging about her shoulders and a dead child in her arms. At her second appearing she stopped & looked him in the face, & then vanished. He was as sure of all this as he was that he was alive, & he had not been asleep."

Sir Robert disbelieved, but Mr Donne affirmed this vision. Sir Robert sent a servant to London & he found Mrs. Donne sad sick in bed, & that she had been delivered of a dead child, the same day & about the hour that Mr Donne affirmed she passed by him in his chamber in Paris.

Izaak Walton, in his Life of Dr Donne relates this story & brings many things to show that such things have occurred & may still occur. Walton believed that Donne saw his wife & child as he affirmed. Walton says, many pious and learned men believe that God has assigned to every man, a guardian angel to be his constant monitor. — Dr Donne was not a clergyman till after this. — Walton was blamed by many for publishing Donne's Vision

Zouch's Life of Walton justifies him, says —

"Dr Doddridge, a most sedulous examiner of facts, and of all men the least liable to credulity & weakness of understanding, published a relation of an extraordinary vision." Such however attributes the vision to anxiety of mind & indisposition of body — suppose the perception false.

Knocks as warnings

Misc 13.382. Dr Plot believed in knocks & other warnings of death — also noise of a drum, noise of bees.

M. 2. 32. Cotton Mathers account of a man in Boston being warned of the death of his brother in London the same day, 1687.

The Troy Whig July 1857, says Gov. Marcy's daughter was in Troy July 4 & appeared depressed in mind; & her companions questioned her in regard to it; she said her mind was unaccountably impressed with the fear that a signal calamity had overtaken some member of her family. This was in the forenoon. Early in the afternoon, news of the death of Gov. Marcy reached Troy, but before it had been conveyed to the daughter & before she could have received any intimation of the event, she threw herself over & face & audibly in deep grief, retired upstairs alone. How is this mysterious fact to be explained? Is there some faculty or law of the human mind, as yet little known?

Copied into Chr. Watchman

322 Wages of Laborers in N.E. [Cont from vol 12, 334–336

Laws of Massachusetts, regulating wages.

Rec. I. 74. Aug. 1630 } Ordered that Carpenters, Joiners, Bricklayers Sawyers & Thatchers shall not take above 2/. a day; nor any man give more, under pain of 40/.
(Sawyers, price of boards, M. 15. 417.

I. 76. Sept. 1630 } Master carpenters, mason, joiner & brickleyer, shall not take above 1/4 a day if they have meat & drink; and the 2d sort not above 4/. a day, under pain of 10/.
[2/. & 1/8 a day (doubtless if they dieted themselves.

I. 77. Sept 1630 } Laborers shall not take above 4/. a day for their work; and not above 6d, if they have meat & drink

I. 84. march 1630/1. } wages of artificers & carpenters to be left free as men shall agree.

I. 109. Oct. 1633. Wages of master carpenters, sawyers, masons, clapboard-rivers, bricklayers, tylers, joiners, wheelwrights, mowers, &c. shall not be above 2/ per day, finding themselves diet, & not above 1/2 a day if diet is found them. Penalty of giver & receiver 5/. a day. The constable of the place and two other men therein by him shall fix the wages of inferior workmen of said occupations.

Laborers of the best sort shall not take above 1/6 a day if they diet themselves & not above 8d a day if diet is found them. Constable &c. to fix the wages of inferior laborers.

Taylors shall have only 1/. & the inferior sort 8d, if they be dieted; for work done at home proportionably.

All workmen shall work the whole day, allowing time for food & rest.

I. 127. 1634 Sept. Penalty 5/. repealed, but law not repealed. Workmen shall be allowed 2d less a day for diet & 2 men for wages. [Above, many had 1/2 a day for labor & 10d for diet now 1/4 a day for labor & 8 for diet. Thus

I. 169. 1635. all restraint taken off. Wages free. But there are to take excessive wages to be punished.

I. 183. 1636. Oct. Freemen of each town to agree about Servants' Wages & wages of all workmen & laborers. All to be bound by rates fixed by the freemen
"Workmen, Laborers & Servants" were 3 classes

I. 111. 1633. Connected with the regulation of wages was the regulation of the prices of the traders. No person might sell to the inhabitants any provision, clothing, tools or other commodities "above 4 pence in a shilling more than the same cost or might be bought for ready money in England" Penalty, the value of the things sold. But cheese in regard to hazard in bringing, & wine, oil, vinegar & strong waters, in regard of leaking, may be sold at moderate rates as parties can agree.

This law repealed Sept 1635: but if any take unreasonable prices, they shall be punished by fine or imprisonment.

1637/8 Mch } Divers complaints of oppression in wages, in prices of commodities in smiths' work, in
I. 223. excessive prices for the work of draughts & teams and the like to the great dishonor of God, &c. A committee of 29 chosen to consider these things. No report from time to time of the doing of this committee

I. 326. 1641. Scarcity of money. Prices of corn, cattle &c. much reduced. Men cannot give such wages as formerly to servants, laborers & workmen. They must abate their wages according to the fall of commodities wherein their labors are bestowed.

I. 340. 1641. Price of corn in payment of wages, to be valued by indifferent freemen.
to moderate prices of labor.

Wages of Laborers, or of Servants, Laborers & Workmen.

Rec. E. p 100 } 1645 May } "It is found by too common & sad experience in all parts of the Colony, that the forcing of laborers & other workmen to take wine in pay for their labor, is a great nursery or preparative to drunkenness & unlawful tipling" &c. This is forbidden — that is, to enforce or press laborers to take wine for labor.

1640 was the year when there was "a great stop in trade and commerce for want of money," and Oct. 7. the G. Court ordered that no man should be compelled to pay any debt, legacy or fine, in money, but might pay in corn, cattle, fish and other commodities at prices set by G. Court. or by appraisal of men. The prices then fixed were for summer wheat & peas 6/. bushel rye 5/. and Barley 5/. Indian corn 4/. hemp or flax ou 12/ bushel. These regulations all referred to the future, not to past debts, &c. Repealed 1641 and 1642.

Rec. E. p. 186.

Rec. E. p. 304.

Connecticut Laws. Those before 1641 not given in Rec. Dr

1641 June 7. Complaint of excess in wages. Ordered that carpenters, plowwrights, wheelwrights, masons, joiners, smiths & coopers not to take above 1/8 a day from from March 10 to Oct 11. 7 months; nor above 1/6 a day for the other 5 months, & work 11 hours in summer and 9 in winter for aforesaid rates; mowers not over 1/8 a day. Other artificers or handicraftsmen & chief laborers not to take above 1/6 per day from March to Oct. & 1/2 for rest of year. Sawyers 4/2 for slit work & 3 inch plank; 3/6 p. boards. in the saw pit. Boards not to be sold above 5/6 the hundred. Fourty better sort of oxen or horses with the tackling not to be rented above 4/10 a day, from March 10th to Oct 11th & work from 10th March to 11th May 6 hours, and 11th day to 10th Oct 8 hours. In breaking up unplowed ground, to be allowed 4/10 for 6 hours. From 11th Oct to 11th March men & cattle to have 4/ hundred & to work 6 hours &c. Penalty, to abide censure of Ct.

1649-50. March 20 } Order about wages of man & cattle repeated also order about prices of corn. Where no price agreed, wheat to be 4/. peas & rye 3/. Indian 2/6.

June 1640. New Haven Wages regulated

Con. p. 7. higher wages allowed than in Con. and Mass.

1641. Regulated again — reduced. Chief artificers 2/. a day in summer & 1/8 in winter. Other artificers 1/8 & 1/4

Con. p. 12 Laborers generally 1/8 in summer, 1/2 in winter

" 12 Sawyers 2/. & 1/8 day. Sawing Boards 3/8 C. / Planks 4/. Slit work 4/6 all repealed Feb. 1642. — 8 months cattle Summer & 4 winter. Only 8 hours a day for a days work in winter.

Wages & Laborers in N. E.

1732. Lunenburg, Worcester County, voted that services for town should be 4/. per day. (for men that direct, &c.
1734. For labor on the highways, wages to be 3/. a day and oxen & cart 2/6, soon raised to 3/. a day. (cd over 1/6.

East Haven.

1706 & 1707. Labor in building meeting House & ministers house was 3/. a day for man, & 6/. for man & team (provision pay.) Some persons had 3/6.
M.18.17.

1718 & 19. 2d meeting House — wages 2/6 a day. Sept 10 & March 10: for rest of year. man & team 5/. — Indian corn was 2/6
M.18. [illegible] 3/. A man had a bushel of Indian corn a day or equivalent for half the year, & more for the other half. Boarded himself.

In 1856 they paid in Lunenburg, in raying time $2.00 and $2.25 per day for good laborers — Yankee and Irish.

Wages, a year or two before 1856 or in 1856.

In eastern Virginia men hire able working slaves from 110 to 140 dollars a year, averaging about $120 a year; with board & lodging, & the hirer must clothe the slave. The master or owner gets all of the 120 dollars. This refers to slaves employed in Agriculture.
Olmsted's Slave States 1856

In New York the usual wages of able bodied men, black or White, is just the same: for Irish & German laborers, the most common wages are 10 dollars per month for summer & 8 for winter or from 96 to 120 dollars a year, or average about 108. The laborer is boarded, but he clothes himself. The board of the northern man costs as much more as the clothing of the slave. Ibid. p. 186.

[His New York wages are rather lower than wages in Northampton — much lower in summer,

Laborers at St Anthony, building mills, sawing, &c.

1850. 25 dollars a month is the price for common hands. man & team at work about the mills $6. a day. Laborers on a dam $2.50 per day. Masons get $3. The man who attends the gang saw gets $80 per month. money commands 5 per cent a month.
[They doubtless board themselves, except perhaps the 25$ month hands.
N.Y. Evangelist. Oct 9. 1856.

1856. Laborers on Lunatic Asylum, Northampton.
I am informed that common laborers get 1.25 per day. Some mechanics get 1.50. 1.75. 2.00 per day; and the best masons $2.25 per day all board themselves. Only a few get more than 1.75 per day.

1859. June. Capt Samuel Parsons says he gives a good hand 150 dollars a year. and for 7 months 15 dollars a month. His hands are Irish. cannot get yankees.
men who work for me (yankees) charge $1.25 per day, or 9 an hour. These are better than common hands.

Wages of Laborers in N. E.

M. I. 4. 218. The Pynchons at Springfield. 1645 to 1650

1645 to 1650. Wm. Pynchon allowed for common farm Labor 1/8 a day in summer (8 months) and 1/4 a day in winter (4 months) for 1 day or 10 or 20. Labor hard. Mowing Reaping & moving 2/. a day. Some artificers 2/ a day as Carpenters, millwrights

Making Hay. Felling Trees, Threshing. Stubbing. Picking Hops. &c 1/8 a day
Washing in winter only 1/4 day. Husking 1/8 day
Taylored 4 was only 1/ a day. but the Taylor was found.

Carting with 2 yoke of Oxen 6/. day. do. with one yoke 4/.
Ploughing commonly 6/. & 6/8 an acre. (Double 2 yoke of cattle.
do new ground much higher.

John Pynchon. Springfield 1652 ofter

1652. Same prices continued, but gradually advanced a little.

1673 to 1683, Summer labor was generally 2/. day
1683 Harvesting & Artificers had 2/6. a day sometimes higher.
mowing was 2/. day sometimes 2/6. — winter labor
does not appear. Probably 1/8

Price by months & year.

1645 to 1650. Wm Pynchon gave £8.10. and 4 £ a year and board. to young men. for labor.
4 months winter labor w. 3 at 10/ & 12/ per mo.
8 months Summer labor " at 15/ to 20/ per mo.

1652 to 1669 John Pynchon gave Francis Pepper for labor month of the year 1/4 in winter or 8/. a week, 1/8 in summer or 10/. week and 2/ a day in harvest. He boards with Pynchon & gave 4/ a week. So 8 pence is to come out of each week's day, and he had clear only 8d a day in winter, 9d in summer, and 1/4 in harvest.

yearly wages were about 9 £ in early part of John Pynchon's time, and rose some higher, but how much does not appear. Were one year £12. 0s

all these wages were when wheat at Springfield was generally 3/6 bushel or from 3/4 to 3/10.

Wages in Massachusetts 1816.

Mass Ag. Journal Jan. 1817 (see Port Folio. 1816 at end.) says the average price of men's labor in this state does not probably exceed 75 cents a day [and he boards himself it is presumed. He refers to Agricultural labor. My estimate has been that about 1840 or 1845, farmers and farm laborers did not get on an average more than 75 cents a day & board themselves.

Wine & Cont. from ll 15. p. 102
+ imposts

When New England was settled and some years after, Wine was almost the only intoxicating drink, distilled spirits were very rare. Beer common.

Rec I p. 106 } 3 July 1633. Wine & strong water not to be sold by any without leave of Gov. & Dep. Gov. No strong water to be sold to Indians

p. 205. Sept. 1637. Great abuse in ordinaries. Ordinary keepers not to sell Sack nor strong water.

2/3. 1637. Same order. Innholders & victualling houses to sell no liquor but beer at 1d. qt.

p. 186. Dec 1636. A kind of sumptuary law.

The buyer or receiver of fruit, spice, sugar, Wine and strong waters & tobacco, was to pay the Treasurer 1/6 of the value; & if it is bought or received for purpose of retailing, 1/3 value was to be paid the treasurer.

p. 209. Nov 1637. Order repealed as to sugar, spice & fruit.

p 221. March 1637-8. Repealed as to wine & strong water. Tobacco not mentioned. and sale of that was prohibited March 1634-5 — repealed Sept 1637 and tobacco set at Liberty Nov 1637. New laws 1638. as to Tob

p. 221. March 1637-8. A man in each town allowed to sell wine & strong water. No other man is to sell by retail sack or strong water without license from the Council. Women named seem retailers not innkeepers.

[In this order Wine & Sack are used as synonymous.

p. 279. Nov 1639 } Upon occasion of great assemblies, or a great resort of people to a town, any person with the town may afford diet and lodging, at reasonable rates.

p. 280. 1639. Every town may choose a fit man to sell wine at retail, to be dumb in his house. If immoderate drinking is allowed he shall pay 5£. not to take excessive prices.

First mention of Import or Excise on Wines.

II. p. 82. 1644 Nov. Every Victualler or other person licensed to draw wine, shall pay 20/ for every butt of sack drawn or begun to be drawn, & proportionally for greater or lesser vessels — and for French wines or other wines (besides sack) 5/ per hhd.

II. 87 1644. Nov. Edward Rawson hired to farm, the rent due for wine drawn in the county, for £107. 10 for a year.

II. 106 1645. May. All wines brought into the Colony shall pay a 24th part their true value (about 4 per cent) & be rated accordingly to price current among merchants — And those licensed to retail shall pay (over & above that paid on the landing) a 20th part of the value.

II. 130. 1645. Oct. All who receive Wine from a vessel shall pay for a butt of sack 10/. & proportionable for lesser vessels; and for a hhd of French wine 4/6, & proportionable for lesser vessels in money, beaver or the best of the same wine. Former orders repealed

Mass. 2. 128 & 2. 241 } May 1648: Customs on Wine — pipe of Fayal or W. Islands 5/.; Madeira, pipe, 6/8: pipe or butt of sherry sack 7/; Malaga, or Candy 10/; muskadel, malmsies, and other wines from the Straights, 10/; bastards tents & allegants 10/. pipe; French wines 4/6 hhd. To be paid when landed.

2 60 1648. May 24. Major Sedgwick & Mr. Richard Russell are to have the customs of Wine for 12 £ a year — to pay it to Capt. Gibbons or Castle — out for 4 years. Bond Dec 11. 1648.

Impost.

253. 1648. Vintners of Boston & Charlestown, or retailers of wine; agree to pay a round sum of 160 £ a year for selling wine; No new ones to be licensed. This to last for 5 years. [Probably 50/ a butt was the impost or excise. See appointment

Excise

27. 1648; 51 vintners gave bond, viz Wm. Philips, Robert Long, Hugh Gunnison, Wm Hudson & Robert Turner (only 5 in B. & C.) to sell sacks, muskadels, alligant, and Tent Wine at 1/3 per qt; all French Wines as white & claret at 8d per quart; & 10 for more or less wine. No others in Boston to sell less than a quarter cask for 5 years: they to pay 160 £ a year for 5 years. 82. May. They petitioned to have price of wine raised, &c. — to several. refused.

Rec. III. 280 Oct. 1652 } Customs of Wines to those who farmed it—time has expired. Put up to the one who would give most apparently. Capt Wm. Hathorne offered 165£ + had it for 5 years. [Same that Sedgwick + Curwin gave £120 for
Capt. John Leverett + Lt Wm Phillips were with Hawthorne
May 1656. They discharged at their request. Had lost much. County Treasurers to receive imposts

Wine to Indians

Rec. II. 85 1644 } Court think it "not fit to deprive the Indians of any lawful comfort which God alloweth to all men by the use of Wine", gave liberty to all licensed to retail wines, "to sell to the Indians as much as may be fit for their needful use or refreshing."
II. 258 Oct. 1648. only Wm Phillips in Boston allowed to sell Strange Beer!
for Indians. [same as Mr. Eliot.

Rec. III. 369 1654. Nov. } Indians by excessive drinking of wine and strong liquors are often guilty of "sinful Drunkenness" &c. It is forbidden to all men to sell wine or strong liquors to any Indians; forfeiture 20/. a pint, but some exceptions. 2 men licensed in each county to sell wine + strong liquor to Indians "as to their judgments shall seem most meet of necessary for their relief in just + urgent occasions, and not otherwise!" Not to sell to any one Indian more than a pint at a time.

III. 425 May 1657 } Excessive Drunkenness of the Indians. Little or no reformation. Sale of all liquors to them forbidden all. — rum, strong waters, wine, strong beer, brandie cider & perry, or any other strong liquors. Penalty 40/. a pint for greater or lesser quantities. 1/3 to informer. Men may give in charity in case of sickness or fainting, or by Dr's — or when physician prescribes.

III. 417 May 1657 } Complaint of excessive drinking & vain expense of time & money, & the abuse of the good creatures of God among English. After present licenses expired, none to be licensed for more than one year at a time — each to pay 2/6 to the clerk of Court for a license.

IV. 1. 152. Aug. 1653 } Importers of Strong Waters to pay 10/. hhd. "in the same commodities", or the merchant who owns them. Edward Michelson, Marshall, to have this impost or custom, instead of his salary of 10£. — also to have 2d. per a pint for all strong waters retailed. He that sells a gallon or under to be deemed a retailer + pay 20d. yr.
Further on Strong wines &c
1655. " to have the same 2d. more. 1657, 2 years more. 1659 2 yrs.
Some of Strong Waters came from England 1653.
What was paid on strong water before 1653? No account of impost before from 1638.

III. 159 Excessive Drinking of Wine. Law to prevent. Oct. 1648. No mention of Strong waters. Wine occasioned the drunkenness.

III. 359. "Swinish sin of Drunkenness" continued. 1654. Oct. Strong waters are here prominent as a cause of drunkenness — with wine.

IV. 323. 1658. May } Complaint that Vintners [retailers of wine] and Tavernors do not pay the impost of 50/ a butt or pipe for the wines they sell. Ordered to pay this 1/. in wine at merchants prices, or other good pay. [This called impost. When was it laid? [not in record
See opposite Tavernors + Vintners both said to retail wine.

IV. 324. 1658. May. "Present Sellers of strong waters" mentioned.
" " Cider mentioned with Wine — sold

V. 138. May 1677. The custom of wine, brandy + rum doubled.
[double wheat wine was 1648, + double what strong waters were 1653, probably.

p. 136 Wines in France (H. R. French 1857.
Light-wines afford a common beverage of many of the French as beer of the English. Every man at public houses in France has wine at dinner about as strong as cider. A lady drinks wine with her lunch. Some of the French drink a glass of brandy with their after dinner coffee.
time of

Wine.

M. 17. 114. Wine in Pynchon's accounts 1647 to 1675.
Wine was very often called sack, apparently without regard to the kind of wine.
Sack, Webster says, is sweet wine brought chiefly from Canary Islands
" Walker gives the same definition.
" Bailey, which ~~d~~ of no authority, says it is wine brought from Canary Islands, & from Malaga in Spain
" Young's Latin dictionary says it is Vinum Hispanicum.
Shakspeare's Falstaff "Sherris sack" seems to have been Sherry Wine. — Sack was used somewhat indefinitely for several kinds of wine.
In the early days of New England, Wine was the principal intoxicating drink used. But "strong water" or distilled spirits were used from the beginning [see page 326] but it was imported from Europe in small plenty till rum came from the West Indies. After this, less wine was drunken, especially among the laboring classes.

M. 94. 10 Wine drinking customs not so temperate as represented by Hilliard's account.

Wine drinking in England.

Herbert E. p. 3. about 1632 } "Wine above all things doth God's stamps deface" says Herbert. He says much of drunkards & drunkenness — attributes the intemperance to wine — says nothing of other intoxicating drinks. His drunkards are apparently those called gentlemen: "All kind of ill, did with his liquor slide into his veins" — He exhorts three not to drink the third glass. Two were quite enough — "Stay at the third cup".

Importation of Wine, Spirits, &c. into U.S. 1856.

Wines, Spirits, ale &c. 8,843,370 Gallons. Value $6,176,939.
Of this, Wine was above 3 million Gallons; Spirits about 4 millions; ale, &c. above a million gallons.

p. 106. An account of Wine drinking in France.

Adulteration in former days.

The Free Briton March 1733, accuses the Coopers and Vintners of practising knaveries in the wine trade — of selling ten times the quantity of wines they purchase of wholesale dealers, by mixtures of cheap materials. They sell stuff for 18 to 20£ per hhd. which those skilled in the mystery, says is not worth above 5 or 6£ hhd.

Wine.

Merchants of Northampton did not sell much wine - in the first half or 3/4th of 18th century. It seems to have been kept by innkeepers. Joseph Hawley 1712 to 1735 did not sell wine. Timothy Dwight did not sell wine 1762 to 1768. Shepherd & Hubbard undoubtedly kept wine with their medicines. Brock & Hunt also sold wine sometimes.

Prices 143. Brock & Hunt 1773. sold wine at 6/6. Gal. Pr. 113 Sth. Mad. Wine Gal 20/. 1776
149. E. Hunt 1785. Wine 6/8. Gal Pr. 150. 1794. Lisbon 8/.
162 D. Hunt 1797. Sherry Wine 10/ " 99 Lisbon 10/. Sherry 11/.
" " E. Hunt 1798. Port Wine 12/. 1798 Lisbon 8/. Sherry 9/
" " S. Goodman 1794 gave for Tenerriffe Wine in Hartford 6/.

Cost in Boston

Prices 164 E. Hunt & Son 1797 Sherry Wine 6/. Lisbon 6/. Port wine 7/6
" " do 1798. Sherry 7/. Lisbon 6/6. Malaga 5/3.
" " " 1799. Sherry 7/6 — 1801 Sherry 8/6. Lisbon 7/.

330 Currency in former days — or
M. 2. 253 Living without money.
M. 2. 294b

Coins of gold & silver were rare in N. England after Emigration ceased & coming from England until 1750. The country increased & flourished, with many drawbacks by wars, &c. for more than a century without a specie currency; the business of the country was chiefly performed without gold & silver, both public & private. It was nearly the same in all the other Colonies.

In 1646, the Undertakers of the Iron works complained (they lived in England) because the people did not and were not obliged to pay money for iron. The Gen. Court replied to this & other complaints — "If a man lives where an ox is worth but £5 it is none the cheaper for him, if he cannot get £5 to buy one: so if your iron may not be had here without ready money, what advantage will it be to us, if we have no money to purchase it? It is true, some men here have Spanish money sometimes, but little comes to our Smiths' hands, especially those of inland towns, & yourselves well know that our ingate exceeds our outgate [i.e. our imports exceed our exports] the balance must needs be made by much within such a proportion as it is with us, can leave us but little money once in the year; what money our smiths can get, you may be sure of having before any other; but if we must want iron so often as our money fails, you may easily judge if it were not better for us to improve it upon other places by our corn, pipestaves, &c. than to depend on the coming in of money, which is never so plentiful as to supply for that occasion."
Iron III. p. 92

Already in 1646 the business of the country was mostly done without money; and the proportion of money was still smaller afterwards.

Maryland

Davis's Sketch of Maryland 1656. says in barter trades no money was required. A little English or European coin was occasionally used. The peake & wampake circulated freely in trade with the Indians. The colonists held much of this currency. The proprietary issued silver coins, groats & expences and shillings, having on one side his Lordships arms, & circa Crescite et multiplicamini; on the other his image with Cecilius Dominus Terrae Mariae. being of the same fineness as English coins, "though somewhat less in weight". Some specimens are preserved. Not much was issued, it is believed. Tobacco was the common currency of the Province. Worth about 3d sterling a pound in 1650. Tobacco was the great product of Maryland.

Pennsylvania.

M. 13. p. 344 Watson. Early settlers & later inhabitants complained much and constantly of the want of money, of bad markets, of the little value of lands. James Logan wrote 1704 — money is so scarce that many good farmers scarce see a piece of 8 of their own in a year; & wheat has been worth very little for two years past. Logan sold land for Wm Penn, but could not get pay.

Business & war carried on without money.

1640 October } The General Court say — "there is a great stop
Rec. I. 304 } in trade & commerce for want of money."
Then came the first law to make produce, cattle &c a
legal tender, as to the future. Repealed Oct. 1641 —

Rec. I. 92 There was a law making Corn a legal tender Oct. 1631.
when money or beaver [fur] not due expressly named.

I 104. Indian corn fixed at 6/. repealed 1633. — 6/. again 1633. At liberty 1634
6/. again 1634 5/ not over.

I. 180. 1636. Corn first made payable on the rate. 5/ the bushel.
[It was Indian corn. Other kinds of grain not yet plenty.

I. 191 1636-7. Corn again 5/ on County rate. Not said what
the rates should be paid in from 1637 to 1640

I 294. 1640 May. County rate to be paid in seven pl. ates 5/. Indian corn 5/ summer wheat 7/. Rye 6/. — (Rye & wheat were now raised for market & for taxes, but not plenty and prices high.

I. 304. Oct. 1640. under the Tender Law, Indian corn was 4/. summer wheat 6/. rye 5/ barley 5/ peas 6/. hemp & flaxseed 12/ bushel

I 340 .. 1641 Oct. Corn set at Liberty.

II. 14. 1642 June Not said how the rate should be paid

II. 27. 1642 Sept. Rate in wheat & barley 4/. rye & peas 3/4. Indian corn 2/6. or in beaver money or Wampum [It seems that these prices 4/. 3/4 & 2/6 were very near cash prices at Boston, as far as there were any cash prices.

II. 112. May 1645. Tax payable in wheat 4/. barley 4/. rye 3/6 peas 3/6. Indian corn 2/8, or in beaver money & 1/3 in cattle
[Here again is an attempt at money prices in Boston. I conclude, but rather high. Same Nov. 1646.

II. 214. Nov. Prices of corn (grain) for rates to be such as the Court shall set from year to year.

II 254 Now for the first time, grain was raised in rates
Oct. } on rates due to the country, considerably above
1648) money prices (if there were any such) & so remained for a long time — wheat & Barley 5/. rye & peas 4/ Indian corn 3/. Varied some from time to time, but always above money prices. This was "country pay", & the County or Colony paid its debts in this manner.

IV. 1. 197 } Contracts for money corn, cattle or fish, to be satisfied accor-
June 1654 } ding to covenant; or in default of the kind contracted for, in one of the said kinds; but if not paid in kind covenanted for, Damages must be paid, with the debt, for not paying in kind agreed.

IV. 2. 463 } "Corn Law" which makes corn, cattle & fish equal with
Oct. 1670 } money" is repealed. These things were as good as money when the Law was made but not now. Hereafter all contracts to be paid in the specie [kind] bargained for.

Paper money in the Colonies in 18th century.
New York Tribune gives an account of it, Oct 24/1857
Paper money, or government money, short of Treasury Notes, superseded all other currency, & was the chief medium of traffic in the colonies of America for the last quarter of a century. Massachusetts began 1690. South Carolina issued bills 1702, war was the cause in both cases. New Hampshire & R. Island began 1709 Connecticut, N. York & N. Jersey began 1709. North Carolina 1713. Virginia did not issue paper money till 1755. Pennsylvania began 1722, & Maryland 1733. All began by war, except the last.

M. 2. 123. Emission in Virginia 1756.
Con 10. 16. Emission in Pennsylvania 1723
Con 10. 97. Emission in N. York 1709.

Fowler's Chauncy p 84 } The Nathaniel Chauncy of Durham to Charles Chauncy of London. June 28. 1720.

"As for silver, it's gone from among us; our chief trade is with a sort of thing we call bills of credit; for they have but little credit abroad. As to the natural produce of our country, they are also the natural produce of England; and it may be one afforded as cheap there as we can afford them here."

Ibid p. 96. "The trade of Con. river was chiefly with Boston. Mr Chauncy's friends in Boston remitted of his wheat received for his salary, & he received for it necessary dry goods & groceries. There are now bills extant of wine, books, pepper, sugar, pewter ware, silk & other goods.

Mass. 3. 113. 114 115 } Living without money.

1 In the 17th Century, after 1650, the prices of grain were fixed by the general Court as receivd for taxes and as paid out for public uses. For 40 years & more Wheat was generally fixed at 5/. rye, barley & peas 4/. (Barley had been 5/) Indian Corn 3/. and oats when named 3/. Some years, some of the prices varied a little, from 5/. 4/. & 3/.

2 The next lowest prices, on Connecticut river and perhaps in Connecticut generally, at Springfield Wheat was 3/6. rye 3/. and Corn 2/6. Oats 2/.

At Northampton & Hadley, Pynchon allowed for wheat 3/ and corn 2/. 6d deducted for freight to Springfield.

At Hartford wheat was 4/.

3. These low prices were much above money prices; if indeed there was any such thing as a money price. A real money price &c. &c. never should not have been above half the "country pay" or fixt prices above. say Wheat 2/6 rye 2/. corn 1/6.

In 1704, Madam Knight mentions that Connecticut traders had 3 prices for their goods, according to the

1 "Country pay" or simply "pay," in grain, beef, pork &c at prices set by Gen'l Court.

2. "Pay as money" is produce 1/3 cheaper than Ct. Court prices.

3 "Money" is Bay shillings, pieces of 8 & other silver coin.

The price of a knife, e.g. was 6/. in money, 8/ in pay as money, and 12 pence in pay or country pay.

Though Massachusetts chose to take off only 1/3 of her country pay prices to bring them to money, yet this did not actually bring them to money in a real money transaction. Samuel Partridge says in a letter May, 1690 — (Misc. 1. 288.) "Country Pay, even with one 1/3 abatement is a great disparity from money."

Mass. 3. 114 Massachusetts in 1679 & I believe in 1678, and discount, or offered to deduct one half from the taxes of those who paid in money instead of produce; showing clearly that their country pay prices were double cash prices.

M. H. 263

Old Houses & other buildings. [Cont from M 15. 361

In the country there is plenty of room for houses, barns, corn-barns, cider barns, pig-pens, doghouses, hen houses, martin houses, woodhouses: room enough for yellow goslings to nibble grass, & toddle & stagger and roll over & over: for little chickens to scratch up worms and ants & spiders, as taught by their mother; room for girls & boys to trundle hoops, toss balls, fly kites, jump ropes, and play blind man's buff. N.Y. Independent

The old country garret.

It has windows in each end; a great square chimney in the middle, with nails driven in all around to hang old outgrown or worn out garments on, as coats, cloaks, dresses, waistcoats, trowsers &c. also calico bags full of sage, mustseeds, & hayseeds, cherry stones & peachstones; white bags of dried apples, & cranberries; bundles of dried catnip thoroughwort and pennyroyal. All along from the rafters and other timbers hung ears of corn, fastened together by having the husks stripped down to the end & then braided together, wreathing & festooning the old brown garret. On a part of the floor lay Indian corn, sometimes nibbled by rats & mice. In one corner were cobs, from which the corn had been shelled, where the children built cob-houses. Then were bags filled with oats & rye; one with old school books with long s's; an old chest full of bonnets, strange looking to children of these days: silk dresses with short-waists, & other garments worn by mother & grandmother in past days. Children little girls played school keeping there. Some children were afraid to be in the old garret alone. — There were meal bags full of corn, ready to be carried to the mill.

N.Y. Independent, Feb 28. 1856.

The Old Chimney (from "Jane and my Chimney" in Putnam's Mag. March 1856.

My old house is of wood, & the clapboards fastened by great wrought nails. It has a huge chimney built of huge bricks, soaring up from the middle of the house through each story, being 12 feet square at its base in the cellar, and tapering upwards till it is only 4 feet square at the ridgepoles. The fire places are all near the middle of the house in this chimney — 3 hearths on three sides, below & above. [He says four, but contradicts himself]. All warm themselves, and all sleep round one chimney. There is no entrance hall — only a square landing place at you enter from the wide front door — this door is exactly in the middle of the front & faces the chimney. Here, next to the chimney, which tapers some, is a staircase which by 3 abrupt turns & 3 minor landing places, mounts to the second floor, where over the front door runs a sort of narrow gallery, less than 12 feet long [between chimney, & grandfathers] leading to chambers on either hand. This gallery is railed next to the stairs, & one sees from it all the stairs & landing places. [He has one landing place too many — There are but two of these, called broad stairs, & two turns at right angles, unless he considers the top or landing place in this gallery one.] A door & closet in the chimney on the side of these stairs. No floor over the stairs below the garret floor. The chambers sidled up to the chimney on 3 sides [4 sides he says] for a fire place. The stairs mentioned were the only passage up to the chambers, and one room was an entry or passage way to another room. You could go round & round the chimney. — The chimney had on it or by its sides, on both floors curious cupboards & closets.

One species of farm house 50 years ago, say 1800 to 1810, was a large two story square house, with two front rooms & a front door between them, but no hall through the house; a large kitchen back of these rooms, and a bedroom at the end. The chambers were arranged pretty much like the rooms below. One front room, the kitchen & bedroom were finished & plastered, but usually without paper or paint. The other parts of the house were often unlouched by plane, plaster or paint. Chimny in centre

Second species of house, was one story, with a sitting room in one corner, a small bedroom behind it, a kitchen at the other end of the house with a bedroom and a sink room behind the chimney. The chimney was in the centre of this and of the other house there was a huge mass of bricks. N.E. Farmer, June 1856

[I do not understand this one story house.

Old Houses & new Houses in New Settlements

Remarks on the County in Canada, on Rail Road between Niagara and Detroit, Oct. 1856, by a Correspondent of N.Y. Evangelist

First you see among the blackened stumps in a narrow clearing, a small cabin of round logs, notched together and roofed with bark or shabs. Next appears by the side of this one, a cabin of roughly hewed logs with one or two square holes, called windows, & covered with boards, the old shanty being used for a barn. Barely a third log house rises on the same farm, better hewn, shingled, with 2 or 3 glass windows

Frame houses come next after the log houses, first of one story, then of 1½ story, & finally of 2 stories painted and very comfortable. This is the common and natural progress in all new settlements — In 9 cases out of ten a man is happier in a house that costs 500 dollars than he is when become wealthy he resides in the "Fifth Avenue" of Newyork in a house that costs 100. 000 dollars. High houses make men giddy. Men do not grow happier in proportion as riches increase.

Modern Houses in our Cities & country.

The gorgeous dwelling which attracts the gaze, the crowd, is not in accordance with the laws of art, nor is it an index to the happiness & refinement of those within. Its ponderous ostentation is crushed out by a rival. These money-engendered, artless structures come in & go out, and the labors of one generation, instead of becoming the permanent investment of another, are but so much rubbish that has to be swept away. The dwelling of a family should be confined to the service of its legitimate wants. Apart from this it is an excrescence. There is no real connection between the tawdriness of a fashionable dwelling and the acquirements of a well constituted family. The ill shaped masses of stone, brick or mortar in our cities are purely ill directed ambition, means & love of notoriety. Our modern dwelling is a mass of gilded matter & has no bearing upon the well being of man, & is in violation of the laws of art. The Crayon. 1856.

[Cont. in Misc. 19.286.]

Old Houses in England. [see M 11.50 a 51.

M. 3. 34-35. Markham} His house for a husbandman is in the shape of the letter H. To be built of stud & plaster, or lime & stone. See the figure in M 3. 35.

M. 3. 50. Lawson has a more plain, simple house for the husbandman.

M 13. 347. Worlidge} 1681. He says houses should not be built on too high ground. Should be defended by trees. He would build a house like the letter H. or some such figure — not in high or windy places.

Rooms

Markhams house has great Hall connecting the two sides of the H with an open court each side; & in the two side buildings, a dining parlor, kitchen with brewery & oven &c. Stranger's lodging Room, Closet for necessaries, Dairy room, Milk room, Buttery, & cellar & Cellary for Garden. — in first story. No allusion to Chambers.

Worlidge's house had Offices — he so calls Kitchen Pastry room, Brewing & Baking rooms, — these on one side of the H. in the other side Parlors &c. and a Hall between — very similar to Markham's house.

In both of these writers, we find the names given to the Rooms in New England in 17th Century, viz Hall. Parlor. Kitchen.

Houses & Valleys

It seems that the English did not build on the top of hills; and were more wise than those of New England.

M. 1. 58. Holinshed says: "— the winds are strong & fierce, which enforceth the nobility, Gentry & commonalty to build their houses in the vallies, leaving the high grounds for corn & cattle."

"That's a good sign, to my thinking, when a man's barn takes off the shine of his house" A Maine lumberman's remark. in Putnam. Jan. 1857

Early Houses in N. England.

Nic. Nolas Clerk built a house in Hartford in 1635 for John Talcott, & Talcott came in 1636. Talcott's son gives a record of it & other buildings. The kitchen on the N. side of the house, was built (or finished) the winter of 1635 — stood where Bushnells church. His father & mother came 1636 & lived in the kitchen, which was first on the west side of the chimney — when he wrote on N. side. Great barn built 1636, underpinned 1637 — first barn raised in the colony. — East end of house we live in, was built by father 1638. Chimneys built 1638. Cowhouse N. side of cowyard, now partly improved for a Corn house, built 1640. House & barn in partnership between my father & my uncle Wadsworth at Farmington were finished in 1642. Hay barn on N. end of Gr. barn, next East Allen's garden built 1644. The west end of the house we live in was built by my deceased father in 1645. His father bought a house of his uncle Mott in Braintree England, in 1644, when he lived in Hartford.

[This first house evidently was not a log house.

Cont in M. 18. 364

Womens Hats & Bonnets

Cont. from Misc 15. 379. 419. and Misc 1. 258

1770 M. 4. 210 Satin Hats, Chip Hats & Bonnets.
" " Black & colored Hats (womens) Womens Bonnets
" " Fashionable black & white Hats & Bonnets.

1769. 4. 211. Newest fashion hats & Bonnets.

1770. 4. 209 40 doz Silk Hats & 60 doz Straw Hats, were imported contrary to non I. agreement. What were these Straw Hats?

1774. adv. Ladies white riding hats with blue ostrich plumes

1774. adv. White furred hats with gold buttons & loops for ladies

1774 adv Black Satin & Chip hats.

1767. Head Dress of Ladies is said in an English paper M. 13. 215) to make the head of twice the natural size by pads, bolsters and rolls, over which their hair is combed or puffed. Hair to cover rolls is said to come from hospitals, &c. see adv

Calash. A bonnet for the head, first introduced 1765 made like the hood of a carriage, & could be pulled over the head by a string that connected it with the whale bones. It was large & covered a great heap of hair. Fairholt.

Kerchiefs or Coverchiefs were head cloths of fine linen. F.
Headkerchiefs were sometimes called napkins F.

Coif. A close hood for the head — (that is a close cap.) It resembles a night cap. worn by legal men & others formerly — (Portraits represent it as plain, round, sitting close to the head.

Quoif. a close head dress worn by both sexes. (He does not give figures of ladies in coifs, or very few. F

F. 582) "Shaun Hat & pinner" is mentioned as a country girl's peculiar dress in Duffett 1674. [Straw hats were used by country folks — not by the fashionable.

March 1857. Womens Bonnets.

They are now & have long been a mere apology for a bonnet — a small shallow affair clapped on the back of the head & covering about half of the head. The sides of the opening just cover the ears (the hair and ribbons cover the ears,) then pass up over the top, or near the highest part of the head, leaving more than half of the top of the head fully exposed, with the cheeks, temples, &c — These bonnets are of straw, silk & other materials, of various colors, & are much ornamented with high colored ribbon, and have behind, on the neck, a cape so called, about 4 inches wide. which is a more ornament & has bright colors. The morning, black bonnets are shaped like others; and women 40 or 50 years old wear bonnets but little larger than the girls. Women 60 or 70 years old have larger bonnets, but small compared to what they used to be.

I found the bonnets in Maine, even at Boothbay, Aug. 1857. as fashionable as at Northampton. They seemed to cover only about 1/3 of the head. They were fastened with broad ribbons which flowed on the breast, and from the cape behind streamed gay broad ribbons.

M. 19. 228 Miss Dawes (1857) has a tradition that when bonnets were first worn in the meeting houses at Boston (perhaps 100 years ago) they excited much talk. It was considered improper to wear such head coverings in the meeting house. They were perhaps large & gay.

[Cont. in M 19. 228.

Women [Cont. from page 229]

Young Ladies running races. 1856.

At some cattle shows, young ladies take the same and run a race on fine horses, and attract great numbers, many thousands; and the ostensible object of the cattle show is neglected. At one race, the female racers completed the first half mile in 2 minutes and the second half mile in 1 minutes; and performed various feats and curvettings. 15,000 spectators attended. who spent but little time in examining implements, animals &c

These young ladies, who can manage blood horses, — how many of them can milk a cow, make a cheese, work a roll of butter, darn a stocking, make a shift, cut out a dress, write a letter handsomely & spell it correctly, & fold & superscribe it neatly, make a loaf of bread, cook a dish of food for an invalid, & administer comfort to the infirm & the sorrowful? What public benefit is gained by this assemblage of 15,000 men, at an expense of 30,000 dollars in time, money &c? (See "Male Races, M. 14. 320." Affections at a County Fair.

M. 4. 96 1731 Births of daughters. A couple near Boston had had 13 daughters, 11 of whom were living. He did not have a son

M. 4. 98. 1732 A woman in New London has just had her 4th set of twins.

M. 2. 269. B. P. Hall says "fond mothers use to send forth their daughters on frosting early in cold mornings" — to improve their color.

M. 4. 106. 1736. A woman named Varner, in Lynn Co. walked 3 miles before breakfast, and danced with her grandchild, the 5th generation.

M. 4. 181. 1741. A woman (named) in N. London had a boy in her 54th year

M. 4. 185. 1742 Women as shopkeepers, not uncommon

M. 4. 186. 1742. 1200 Widows in Boston, & 1000 of them poor.

New England Women.

They braved with their husbands, sons & brothers the perils of a new country, and stood by the hardy colonists in all their trials. They sacrificed more in the mother country than the men, as their affections were more intertwined there; & they came to their desolate shores without a murmur, & their smiles lighted up the rude cabins in the wilderness, & made them christian homes.

The New England women restrained the wilfulness and sturdy independence of the men; & the latter were kept under by the authority of mother, wife & daughter. The man's radicalism did not assail that authority. The Petticoat was a magna charta older than that of Runnymede, & its shadow at present does not seem likely to be less. The New England woman is the light and power of the household. & her peculiar wisdom is felt at home, in school, and even in legislation.

Rev. Dr Osgood, at the N. E. Dinner in N. Y. Dec 22 1856

Women

The Woman's movement — Ky. Christian Inquirer Dec 13. 1856.

The annual womens convention exhibits much talent in its discussions. Assailed by the customary weapons of ridicule misrepresentation & common place, ignored by respectable journals, & but faintly endorsed by the more advanced organs; it is yet a vital spot in American life, from which nerves run over the continent. & its ablespeakers utter distinct tones of protest, discontent and prophecy. The reform proposed by the women is the most radical of all now agitated: the philosopher who deals with woman's position in society oversets institutions at every move.

The Woman movement (in its largest sense in this country, is the attempt of woman in America to adjust herself to the new relations of republican society. The forming our political institutions necessitates a condition of social affairs such as has never been seen. Reverence for the soul, as the child of God and heir to an eternal discipline of love is the idea, which translated from the golden rule into the declaration of Independence, is the loadstar of our republican life. To inaugurate this sublime idea of man in every region of human existence; to make it the main spring of free labor, the inspiration of the family, the germ of education & literature the revival of the church, the salvation of the state, is the mighty obligation that bends the shoulders of the American generations. The woman's movement is the groping of your people towards the development in the national family & social affairs of our national idea of reverence for the individual soul.

The sphere of woman has been different in every previous state of civilization. The notions of the nature & office of the sex which flow through the channels of conventional life, are the European views repeated here. The model woman of almost all is the American queen at the European female, & not the present & future women of the republic.

There are two classes of women — those who succumb to the new temptations of our civilization, & of the both of whom we discern not afar off, an experience of semi-barbarian luxury, & a collapse of republican virtue, on a scale that will dwarf the spectacle of Roman or Parisian degeneracy. The other class respond to the new advantages & demands of our civilization & for them we predict a success proportionally elevated, in realizing a christian society. This is a minority, who are asking how they shall become genuine women and recreate society in the republic, & who are at work without mutual understanding or cooperation, rarely comprehending what they are about. They are seeking this adjustment of the sex to the obligations of American life, though some loudly protest their horror at what others of the female workmen are doing in the same field.

We do not believe that this effort is to end in nothing. The sex has already gained a foothold in avenues of labor where it used to be excluded. Literature & art are no longer sealed apartments. Woman is quietly monopolizing the instruction of the people in the Sunday school & Common school, and appears often enough in the pulpit & lecture room to remind us of the way she is going. The heart of the people is with her in the medical profession, & the movements of philanthropy & reform live greatly by her devoted labor and wise thought. In the new states college after college succeeds in getting the best collegiate education; & she has modified legislation in some states concerning her pecuniary & social conditions.

The multitudes of American women enfeebled by luxury, crazed by social ambition & confused by the cares of our restless life will not desire any thing above their present condition at present.

Cont. on p. 352

No harm can come from this movement. Much nonsense will be declaimed & written, many bubbles will float & burst, & men will be disgusted, but the movement will go on.

340.

Blasting of Wheat, &c. in N.E.

Mass. 3. 212, 213. First noticed in 1664: again blasted in 1665, 1666 and more blasted & mildewed than in 1664. Noticed by Morton & by Eliot, Hubbard seems to copy from them. Other grain was spared in 1664 & 1665, and in 1666 was not blasted but injured by worms & drought.

M.A. 29a Noticed in Fast & Thanksgiving Proclamations, 64. 5. 6.

M. 3. 222. New Haven Colony felt the blast as well as the rest of the country, upon their wheat, all along the coast. "This, says Hubbard, has put them upon preparing their land for winter grain, which is not so liable to blast. Of late years they are spared the blast."

M 3. 217. Hubbard says Winter grain is often killed, especially in Mass. (by the winter not by blasting) but spring grain grows pretty well.

M. 4. 165. In Connecticut the blast is not noticed in Thanksgiving proclamations in 1664. 65. 66. 67 nor 1668, — but God is praised for the fruits of the earth

Mass. 3. 275. Gov. Hutchinson says not much wheat had been raised since these years of blasting, except in towns on Connecticut river. It seems that the blast did not extend to these towns much.

1667. I do not find any notice of a blast on the wheat this year in Con. or Mass.

1668. Blast not noticed.

4. 160, 4. 161, 2. 228 } 1669. Blast was very [illegible] in Connecticut-

1668 May. Fast Proc. mentions "yearly judgments of blasting," in Con. — referring to preceding years.

4. 161. 1671. Cutting off the fruits mentioned as "yearly visitations".

4. 161. 1675. "Long continuance of blasting & mildew" mentioned in Con. Fast, May 1675.

4. 162. After this "comfortable harvest" is often mentioned in Thanksgivings.

1669. See above. Bradstreet mentions "Blastings of all sorts of grain. Greater scarcity has not been known for many years." In Massachusetts there is less complaint. Had too much rain, but a comfortable harvest. [Indian harvest perhaps referred to sometimes as comfortable, when wheat was not so.

N. & G. R. VIII. 327

Hist. Coll. IX. 88. Salem Petition against some imposts on grain, 1668. mentions "The hand of God for several years blasting our principal grain, whereby it may continue, it is alone with himself".

What did blast mean? It seems not to extend to winter killing, but perhaps it did. Hubbard above ~~enumerates~~ mentions winter & rain as not so liable to blast ~~in~~ Con. yet is often killed by winter in Mass.

It appears from Pynchon's books that Spring Wheat was principally raised on Con. river, but some winter wheat. Probably Spring wheat was the most common in all New England, before and after blasting years.

Blasting seems to have extended only to wheat — not to rye, &c

Blasting of Wheat, &c.

The winter of 1856-57 was very severe in the western States, Ohio, Illinois, Wisconsin, Iowa, &c. Much damage done to winter wheat in many places. Great want of food for cattle in some of these states in Spring of 1857 — April & may. Season backward.

Wheat Raising in Illinois

It appears from discussions at the N.Y. Farmers Club. Aug. 14 1859, that wheat will not pay for raising in some localities in Illinois. At first winter wheat was given up, and now Spring wheat does not pay. Selling wheat at 40 to 60 cents per bushel barely pays for the labor. The crop in some places does not pay this year, 1859. The rye crop was good, and is coming into favor. It stands the winter well. These things from a resident in Illinois, Marshall Co — Solon Robinson believed that almost any crop was better than wheat in the long run, in all the prairie region. Farmers grow wheat because it is ready money. N.Y. Tribune Aug 17. 1859.

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M.2.207. 248.6. Sacramental Charges [Con. from M. 15.175.

Con.4 p.167 Windsor Communicants paid 2/. each for Sacramental charges, once in 3 or 4 years.

Con.4 p.169. Deac Moore - Bread for 27 Sacraments £ 2.14.0
" " " for 14 do —/. 8.0.
after 1666.

2/. each time.

Con. 4.169 Wine at Windsor 1670.71.72.+73, was from 11/ to 15/. each sacrament. Sacraments not regular, but generally once in two months or 6 in a year. Some long intermissions — 6 in 16 0, after an intermission of 2 years & 12 weeks 5 in 1671. 4 in 1672, 5 in 1673. 5 in 1674, 3 in 1675. 3 in 1676. 3 in 77 The church at W. was divided & in a disturbed state.

Wine for 18 Sacraments 1670.71.72+73. came to £11.11.6 when wine was about 4/. gallon - perhaps some a little higher. They used about 3 gallons of Wine at a Sacrament: Each communicant must have drank over a glass each time. The wine cost 6 times as much as the bread.

This seems to have been the Church under Mr. Chauncey — about 100 members in 1673.1674. He has more in 167[illegible]. the members were only 78, & required about two gallons wine.

All the preceding notices refer to church under Mr Chauncy

Coffin's Newbury p.171. under 1668 "The quantity of wine used on Sacramental occasions was very great". He promises to notice the subject again.

Bos. 3.169. Simsbury Church, May 1698, voted to give 4 pence, at each Sacrament for the charges. Why the Communicants were to do this. (Rather high. more than elsewhere.

M.18.23. Charlestown, June 1666, voted that each communicant should pay 1/. every 6 months, to provide for the Lords table

M. 3.158 The Sacrament was once a month when Lechford was in Boston - before 1642. He notices the services on the occasion.

H & G. Reg. 1857. p.135 Danvers Church voted Jan. 15 1692-3 "That hereafter our Sacrament shall be the first Lords day in each month". Bread was provided for sunday Communion at Salem the first of every month, & for the first Sunday. The Churches about Salem evidently partook of the Sacrament every month.

Frothingham's Charlestown p 174 Charlestown Church voted April 22 1666, that each communicant should pay 1/. each at the beginning of every half year, or 2/. a year, to supply the Lords table. How often the Sacrament was administered, is not stated. May 6. 1666 was Sacram.

N.H. N. Hampton. Church
1.215 Voted March 13. 1666 "that each person will contribute towards the charge of the sacrament, 3 pecks (or 3 half peacks) of wheat for a year, to be paid to the deacon. The meaning is 3 half pecks of wheat, worth about 1/.

Prices 202. Sacramental Charges in N.H. 1/ & 3+6/4 were 6d a year.
do 66. In 1757. Sacramental charges were 1/. each a year — perhaps not.

M. 2. 207 Sacraments

Francis's Watertown p. 140 } Rev. John Bailey of W. (came over 1686) in his Diary notices the heads of his sermons, & other things on communion days." He speaks frequently of the communion being attended by great numbers of people from the neighboring & even distant towns. At one time, he says, they were "so many that they put us hard to it to get elements sufficient."

[Was it the custom of early New Englanders to attend neighboring communions, on Sundays when the sacrament was not administered in their own parishes? It seems so by what Mr Bailey says. That could not have been an exception to all other places, though probably the custom did not generally prevail, especially when meetinghouses were at a considerable distance from each other. It seems that the law about travelling on the Sabbath was disregarded in such cases.

Probably Mr Bailey's services & exhortations were more sought after & more highly valued than those of many ministers. He was minister of Watertown 1686 to 1692.

Lords Supper in early Times.

Mass. 3. 288. Turners account of it.
" 3. 291. The Lords Supper seems to have been a frugal meal — an evening meal according to Gieseler, Schleusner, &c.

Mass 3. 308. 309. 310 } Knapps account of the Lords Supper. Says those who are not ministers may be administrators.

Mass 3. 295. The communion supper was an actual evening meal. Gieseler.

Chron. V. p. 165 } At the Council of Auxerre in France in 586, it was forbidden to women to receive the sacrament in the naked hand, or to touch the body of the Lord, or the covering of the vessel that contains his blood. M. 14. 397 M. 18. 132 } nor to receive the bread in the naked hand, but the womens hand was covered with linen. The women were to wear a veil or head covering when they partook of the Sacrament

Monk of St Maur

Shoes, Boots, Pattens &c [Cont from M. 15. 167

M. 17. 38
17. 28
1654 to 1656 Pynchon Books. Boots.
Troopers had boots, and not many of them.
The common price was 20/ pair — indeed this was the only price I can not certain that any other were boots besides troopers. Perhaps a few Pynchon wore boots.
Mr. Glover had "boot hose tops" 7/6. 1661.

Shoes sold by Wm Pynchon 1645 to 1650 — & shoes made for him by S. Wright
Womens Shoes were 4/. & 4/4. Smallones 2/9. 3/9.
Shoes Numbred.

No 10. Shoes	5/. 4/10. 4/8. 4/9. 5/2	No 7s.	4/. 3/9. 3/10. 3/6
No 12	do 5/. 5/. & 5/6. 5/4. 5/6	No 8s.	4/. 4/4. 4/2.
No 13	do 5/8. & 5/6. 5/4.	No 5s.	2/10. 3/4.
No 11s	do 5/. 4/9. 5/4. 5/.	No 9.	4/8
No 9. highheeled	5/. & No 10. 4/6.	No 6.	3/6. 3/2
		Childrens shoes. some	1/10.

Samuel Wright made shoes for Pynchon out of Pynchons Leather & thread. at 1/. pr pair, 100 44 pairs, 69 pairs, 40 pairs &c. at 1/ — (not said whether mens or womens). He made also childrens shoes for Pynchon, 11 & 7 pairs @ 6d pair. Also made shoes for P. of found leather, at prices above, lowest. Womens shoes commonly 4/ — Some womens shoes numbred as No. 7. 3/10. (Pynchon sold Wrights shoes at a few pence more than he gave. I think, 2 or 4.) Highheeled shoes were 2 pence higher. Wright charged 2 pence a pair for heels.

Shoes sold by John Pynchon 1652 to 1655 & 1660. & shoes made for him.

Shoes called 10s	5/6. 5/8	6s.	3/6. 3/8
" " 11s	5/10. 6/. 5/8.	7s	
" " 12s	6/4. 6/6. 6/4	8s.	4/9
" " 13s.	7/	5s.	
" " 9s	5/. 5/.	Childrens	2/4. 2/6. 3/. 2/8. 3/4.
		Shoes for wife	4/8

1669. 1670 & 1672.
Simon Lobdel made shoes for Pynchon
10s at 5/. 11s at 5/6. 12s at 6/. and 13s @ 6/6. & abates 1d on a/. because of good pay. Again 1/12th also on mending. Pynchon sold the shoes at some advance.

Later upto 1683.
Pynchon allowed the shoemaker for shoes for his men or women & others — for hand & wife & other females commonly 6/6. some 7/ & some 5/. 5/6 & 6/ 7/6
Shoes for himself 8/. for other men 6/. 6/6. 7/. 7/6. 8/. & 8/3. 8/6. Some mens shoes lower than some womens — some the same some higher. Shoes had advanced 25 pr cent or more since 1650 to 1660.

Making Shoes — had advanced.
1680 & 81. Josiah Norton made many plain shoes 10s, 11s & 12s. (Common sizes for men) & spun the one thread, at 2/. pr pair, & Pynchon found leather & flax. Norton had 2/6 pair for shoes with French Heels. He was to be paid in the plain 10s. 11s and 12s. at 6/ pr pair. and French heels at 2/6 pr pair
Boots seldom appear, in making or mending, except Pynchons.
Pumps for some are created — Young men had them for dancing?

Shoes. Boots, &c

M.6.206. A Boyse. 1669. pair Boot+hose tops 2/.
" " Pair Buskins and old Boots 20/
M.C. 208. 3 pair boothose tops @ 1/4 — 4/

M.4.154. Womens & Childrens Shoes. Clogs & Pattens 1732
1736. 4. 158 Silk shoes adv.
1737.4.168. Silk & cotton clogs, adv.
1741.4.180. Shoes. Clogs & pattens adv.
1742.4.184. Shoes advertised. in April (as in M.9.134. &c
Womens Shoes of flowered Russel, fine silk, black
M.15/167 Russel, black Shammy, & White Calimanco
Girls shoes of flowered Russel,
Clogs of silk Velvet, white damask & flowered silk.
Pumps for women of black Morocco, and for children
of red Morocco.
[The word Morocco is here first used. A morocco
pump was a morocco slipper.

M.4.203.1755. Shoes & clogs of silk, worsted damask, &c
M.4.205 1760. Silk shoes
M.4.208 Lynn Shoes [as M.4.134.
Were first adv. in Boston in 1762 & 1763. [See M.15.166.] and
every year after that.
1765 M.4.205. Lynn Shoes were adv at 38/. O.T. (5l.) also at 5/. L.M.
1765 " " Lynn Shoes adv. at from 36/. to 37/6. pair O.T. (4/9 3/5 to 5/. L.M.
An advertiser says they are much stronger than any £
shoes imported from England
1765 " 206. London Calf Shoes 4/9/6. O.T. Lynn shoes 36/. Silk shoes 6
These prices are in silver or lawful 6/4. 4/9 3/5 & 16/. pair
1767.4.208. Red Morocco Skins for sale in N.Y. (imported doubtless.
1769 4.211 English & Lynn. Shoes and goloshoes; Clogs.
1774 adv. Black, blue & White Satin Shoes, at 14/. or
half a guinea the pair, which is the original cost
Hadley 3. Womens shoes were 6/. many so cheap. Had 3.121. 123.174
soling womens shoes 2/. small child shoes 2/5. womens 6/. #3.142.1764
#3.95. Pumps for men 6/. Shoes for apprentice 6/. - p 143 mending mens shoes 2/8.
#3.143. mens shoes 7/6 pumps 7/.

Pattens. The old patten was shaped like the modern clog. The
ringed patten is not older than Anne's time. (The previous
pattens were not ringed.) "The tongue runs on pattens" is a
say that denotes garrulity in 16th century & after. Fairholt 575.

Clog. "A protection for the soles of the shoes". As pictured they are
a sort of overshoes. Sometimes the clog was fixed to the shoe;
sometimes the clog when fixed is only a stiff sole, fastened under
the high heel and the toe end of the shoe. Fairholt

Clog. A sort of patten worn by ladies to keep feet dry in wet
weather. Webster. Also a wooden shoe.

Goloshoe or Golve-shoe - an overshoe. A shoe worn under
another to keep the foot dry. Webster. — [Fairholt uses
Goloshoe as a verb - as "a shoe of whitekid golosht with
black velvet."

A London Shoemaker under George I. "makes & sells all sorts of
boots, shoes, slippers, Spatterdashes, double and single channelled
pumps, rich quilted shoes, clogs & turned pumps". Fairholt 458

1629, 30 } Shoes were retailed in London at 3/. & 3/3. Fairholt
Boots " " " " do - at 11/. to 14/. (Black and white tops.

Shoes & Boots in Mass.

M.12.67 The prosperity or ill success of the boot and shoe trade in
Boston Mass. affects more persons than any other business". The
Travellers trade has been successful for 15 years (1842 to 1856 inc. and constantly
April 1857) increasing. Great sales in 1856 than any year before. The trade affects
every city, town & hamlet in New England. Nov. in 1857 "The market
is glutted; the business of our dozen & leather very high — The boots & shoes
are sold to west & S. & California & to merchants
in N York and Philadelphia who sell to traders, &c

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Shoemakers Tools, &c.

M.2.208.
M-15.167. From Pynchons Books.
M.17.120. Awl Blades 6/. gr. & some 9/6 gross. 1652
17.165 – 1657. 9 doz crooked awls @10. 6 doz Straight do @10
17.168. 1655. 10 doz awlblades @10. – p.171. 1 Gro Awls 13/.
17. 74. 1650. 6 " steel awls at 1/. 6 doz more at 1/. 3 doz at 1/.
on 10.416. 1661. 22 doz awls at 1/. in Middlesex
M.17.122 1652. 1 Gross crooked awl Blades 11/.
" 17.125. 1658. 5 doz straight & 2 doz crooked awls – all 7/6.
" 17. 168. 1655. 5 doz awls @10. 4/2. – 17.176 awl blades 1/.doz 32
" 17 171 1657. 1 gross awls 13/ besides gross above.
" 17.244. 1663. 1 gross awls 12/. – 17.175.1652. 2 doz. at 1/

M.2.208 & Shoe Blacking. (See Lon. q. 320

Fairholt p. 437 says "Shoes that stink of blacking" are mentioned in Middleton's Roaring Girl, 1611. Gay in Trivia mentions the shoeblack. Shoes that shine are noticed 1639. In time of Charles I and earlier, citizens were famous for the brightness of their shoes. Kitely says – "from my flat cap unto my shining shoes."

Prices, 1768. L. Shelvocke sold blackball at 1/. roll. 98.

Shoes & Boots

1772+73 Shoes for men 7/. pair, for women 5/. by Ezra [illegible] Jr
Pr. 141 making shoes 3/. pair. Soling shoes 2/.
" 141. 1773. Boots for Seth Hunt made by Jona Steames 27/.
" 143. 1776. Shoes by Ezra Clark Jr 8/.
" 15. 1744 Gideon Clark made shoes for E. Hunt 1744 – for wife 16/6. (5/6 for [illegible] man 20/6 (6/10 Lon. prices) for man 22/. (say 7/4

p. 330.
" 253
M.15.181

Currency of N.E. 1742 to 1750

or from from 14 old tenor 4 for 1 to last old tenor 7½ for one

Silver & silver plate was called 28/ pr ounce in 1742, & some a little higher, in Province Bills, or about 4/ for 1. (calling an ounce's a dollar 6/8 or 7/) Some was called 28/3 in 1738. This was the first old Tenor. Silver rose some in 1743 and in 1744; and in 1745, when the Louisburg Expedition led to an immense issue of bills, the bills fell and silver rose from 30/ or 32/ to 37/6, according to old tables

M.15.181 Plate & silver, in estals in 1745, were valued at 33/. 34/ 35/. 36/ & 37/. pr ounce, and in one instance in December 40/.3 Some in 1746 was valued about the same in the early parts of the year; called 40/.3 in old tables in 1746 — about 6 for 1, or rather 1 of silver for 6 in bills. I think the depreciation of bills was greater than this in the course of 1746

In 1747 Silver is valued in old tables at 50/. an ounce in Province Bills. I have no state valuations (state) for that year. This 5/6 in bills for one in silver. The depreciation was not less than 7½ for 1.

In 1748 & 1749 old tables carry the depreciation to 60/. in bills for an ounce of silver or 9 for 1. This may be right for part of the time, but is too much depreciation for some of the time. Everything was uncertain for a time. In 1748 silver in estates is valued at from 50/ to 60/ an ounce — or at 50/. 54/. 56/. 57/. 58/ & 60/ I have no valuation of plate in 1749.

In 1750, the old bills were redeemed at 50/ for an ounce of silver, or 45/ for a dollar; & silver coins & plate were reduced to 6/8 an ounce generally; some 7/. and 45/ for a dollar became the old Tenor & continued so down to the revolution, but the currency was special from 1750 to the revolution

In 1748 & 49, the depreciation of the paper money was greater than it should be; it was redeemed in 1750 at 7½ in paper for one in silver, whereas it had at times been as low as 9 for one in silver in 1748 & 1749 This great depreciation was called old tenor sometimes

M.14.187 A bill of Goods bought in England 1746, is called in Jan. 1750 13 for 1, or 13 in N.E. Bills for 1 £ sterling in silver. This is equal to 9¾ for 1 in N.E. coin 6/. to a dollar. But all expenses are added. Probably Goods with all charges were not called over 9 for 1 about as N.E. currency in 1749.

M.M.C.13.165
Currency at Boston, & Prices Provisions 1748. 1749. A writer says Jan. 1750 that "for some time past" country produce had been sold in Boston at from 49/ to 56/ to the dollar. This is a little higher than the above account 50/ to 60/ in 1748, It may be that 1749 was a little higher than 1748. The writer finally bases his calculations on 48/ to the dollar or 8 for one. 48/ to a dollar is the same as 53⅓ to the ounce. The mean of 49/ to 56/ to the dollar is 52/6, equal to 58¼ per ounce Probably the value of bills in 1749 ranged not far from 58¼ to 7 to an ounce of silver. Bills may have been worth a little more in 1748 — perhaps 55/. to the ounce.

Funerals. (Contin. from p. 39

Misc 14.172 } 1732 } Funeral charges, shews us a large estate. Spices & sundries for funeral 49£. Wine 3/6 Porters 7£. Gloves 9£. Coffin 45£. 12 Gallons of wine for funeral at 11£. £6.12. Rings for funeral £27.8.0

Another has for Funeral charges £38.00
Another has for Gloves for funeral 7.11.0 wrgt. David Colson

1739. Mar. 14 } 176 } Mrs. Elizabeth Foster. Funeral expenses (some years ago) viz. Rings £24.18.8 Wine £5.11.6 Doctor 9.7.6 Gravestones 6£. Coffin 10£. Pall &c. 8£

1739 M. 14 } 176 } Dean Grover of Boston, Estate £3965. Admx charges for mourning £124.0.4

1739 M. 14 } 176 } John Rowe Boston, Estate £467.6. Funeral expenses. Coffin, plates, nails &c. 10£ Pall 14 bells 4. Grave 12. Porters carry corpse to Grave &c 40 pairs Gloves 11£ Doctor 3£. Rings £24.18.0 Liquor probably in with other things, probably with Coffin
— Another. Liquor at the funeral 83£. Coffin 12£ mourning £5.6
— Another Funeral Expenses £26.9.2

1742. M. 14 } 176 } An Estate 63£. "Sundries for the funeral 155£" Besides this, Grave, bell, pall, & carrying body 8£ making garments 7£. Coffin 7£ Gravestones 5£ Doctor 16£ 17.0

1742 M. 14. 177. "Mourning Sword" is in seven estates.

1749 &c. "All sorts of Mourning" advertised
" " Cypress was used for mourning. There was White cypress

1723. M. 13. 365. Fitch, put up a monument for some friend which cost £7.5.6. & Grave Stones £45.0

1736 M. 13. 375. Thomas Fitch left a great estate and his funeral Expenses were £1274£. (when 20£ was not worth over 6/8 or 1/3 in silver.

1728 M. 4. p. 142. Funeral of Rev Samuel Myles of Boston March 8. Rector of the 4th Chapel.

1707. M. 4. 122. Funeral of Major Robert Pike Dec. 19. 1706. The foot company & troop were in arms.

1707. M. 4. 123. Gov. Winthrop of Con died at Boston Nov. 27. 1707 & was buried Dec. 4. The body was kept 7 days. They probably sent to New London. Funeral not noticed

Con 5. 205. Funeral of the wife of Gov. Talcott of Con in 1738, at the public expense. Costs Scarves and Gloves £85.15.0 Name Eunice. Died May 25. buried May 27.

M. 4. 160.

Misc. 4. 137. 1723. Funeral of John Frizel, merchant from Scotland formerly

M. 4. 160. 1738. Funeral Solemnities of Queen Caroline, in Boston. Details given.

M. 4. 162. 1733. Funeral of Nathaniel Wyfield. June 17. Near 700 persons attended the body, & made them a pair of Gloves & all the ministers of Boston had rings & gloves.

M. 4. 203. 1760. Silk & Worsted Goods, for Mourning, & for half Mourning

Funerals in the Country.

Funeral Sermons

The old custom in New England, of having sermons at funerals is a great tax upon ministers, in many country parishes, and of little utility. Gospel neglectors, who attend a funeral, but who despise religious institutions, are not benefited by a funeral sermon. The remark that "funeral sermons are lost efforts" has much truth in it. People gather at a funeral to sympathize not to repent. We would not dispense with funeral service, but we would dispense with funeral sermons. Prayer and a short exhortation constitute a more appropriate service.

N.Y. Evangelist Nov 27. 1856

The writer mentions a clergymen who never attend the sanctuary, & dislikes religion & its ministers, & yet employs a minister to give their friends a christian burial, & asks offend if he will not attend. yet they pay him nothing for his usual preaching nor for his funeral services.

M.13.386 Funeral of the Earl of Northumberland. who was murdered April 28. 1489 — all the various expenses

Dr. Robert Sanderson, b/p. of Lincoln (from Izaac Walton's Life. died Jan. 29. 1662.

His will, Jan. 1662, expresses his desire to be buried with as little noise, pomp and charge as may be; without the invitation of any relations or others, except inhabitants of Bugden, where he lived; without the unnecessary expense of escutcheons, gloves, ribbons &c; and without any blacks to be hung in or about the house or church, other than a pulpit-cloth, a hearse cloth and a mourning gown for the preacher; the funeral sermon to be
M.4.218 preached by my household Chaplain, & he to have for his pains £5. provided he speak nothing concerning my person, good or ill, except what is shall direct. He directs to have a plain marble slab laid over him & he directs the inscription, very short.

He mentions in his will his "utter dislike of the flatteries commonly used in funeral sermons, and of the vast expenses laid out in funeral solemnities and entertainments, with very little benefit to any." He was buried the 3d day after his death as he had desired.

He said on his death bed that till 60 years old, he had not spent 5l. in Law, nor upon himself, so much in wine.

Dr. Hammond (Notes in Izaac Walton's Lives.

M.4 218 When he was buried the clergy "bore him on their shoulders and laid the sacred burden in the burial place." This custom derived from the Jews, was observed in the earlier ages of the Church. Sometimes the friends of the deceased carried the body themselves. St Basil was carried by holy men. Paula was borne to the grave by bishops — on their shoulders

Rev. Geo. Herbert was carried to the Grave by clergymen. Dr. Henchman, afterwards b/p of London, "lent his shoulder" Walton's Life of H.

Mourning.

At the death of Emperor of China, 1820, "the Chinese & Tellongol Officers in Mongolia, out of their country men, adopted a white dress, which is among them the mourning color, for as good a reason as black among the Europeans, blue among the Persians, and violet among the Turks."

Review of Russian mission to China. Am. Ec. Review III, p. 266.

Cont. in M.18.294

Slaves

[Continued from M. 15. 393

Misc. 13.164. Poor Richards Almanac for 1750, says there were 2600 negroes in Massachusetts, in 1735. In 1742, 1514 of the negroes belonged to Boston. [Perhaps those in Boston had increased since 1735. In 1735, 1400 negroes may have belonged to Boston, and 1200 to all the rest of the colony.

M. 4. 186. 1742 Dec. There were 1374 negroes in Boston.

Ed Enc VII. 613 "The Spaniards have been accounted the mildest of European taskmasters of negroes" — the Dutch the hardest taskmasters. The contrasts are exaggerated.

Con 5. 191. New Englanders sold slaves to the Dutch on the North River to make money, 1720, &c; James Lawton of Suffield was one

Con 5. 241. Victory Sikes of Springfield ~~has dealings in slaves~~ in Dutchess County, agreed to pay a debt of 175£ in "current money or young negro slaves at money price" 1733

M. 4. 153 1731 Essay on the merchandize of Slaves & souls of men" applied to the chunk of Bread. [This may not meddle with slavery of the blacks. I do not know

M. 4. 165 1734 Samuel Pewter adv. that he sells horses to peoplecat 10/ each, & 5/ for trying to sell. Also sells negroes for 1/ in the pound.

M. 4. 186. 1742 4 Negroes imprisond for a duel — 2 principals, 2 seconds

Slaves were still sold in N.E. 1774 and after

July 1774. A negro girl aged 15 to be sold, or let into the country. Boston

Aug 1774 A likely negro girl, about 19, for sale. Boston

Nov 1773. "a Negro Girl that can have an extraordinary recommendation" is for sale. Boston

M. 15. 236 1774 Two publications, one for and one against Slavery are in the wrong place. M. 15. 236

Ev Post 1774. An argument in the case of a negro, in the Court of the kings bench, to show the unlawfulness of slavery in England. By Mr Hargrave. Published in Boston N.E. 1774

Ev. Post March 1774. A healthy, likely, strong Negro Girl 12 or 13 years old for sale. Will suit town or country.

Ev. Post April 1774. A negro child of an excellent breed, to be given away.

" " 1774 A likely negro, 20 years old, calculated for a genteel family, is for sale.

" " 1774. A negro fellow, 16 years old, good cook, &c for sale

" " 1774 A strong, hearty negro fellow about 20 years old, for sale

" June 1774 A likely young negro man, who can shave & dress hair.

1777 M 13. 238. Negro Slaves continued to run away & to be advertised.

1778 - - - Slaves ran away.

1745. 13. 145 Slaves for sale & runaway. Same M. 13. 148. 1747 & 8 1749.

1750 to 1754 M 13. 170 Slaves for sale, runaway &c. Same M. 13. 181. 1756 to 1763.

Slavery.

Slavery is an artificial state, not founded in nature, not ordained of God, but wholly a work of man's device. The curse of Noah upon Ham has nothing to do with it. Ham was not cursed at all, but Canaan, the son of Ham was cursed, whose posterity were the Canaanites whom the Jews subdued & fulfilled the prediction. The Canaanites were not blacks, but as white as the Jews. — The laws of Moses did not create slavery; it found slavery in existence, & designed to ameliorate the condition of the slave. The slave was a human being & guarded from inhumanity & wrong. If the slave was a Hebrew he was to be released in the 7th year; and at any rate in the year of jubilee. The system melted away, & in the time of our Savior, slavery had almost entirely disappeared among the Hebrews in Judea. The four Gospels scarcely allude to slavery as in existence among the Hebrews.

There was slavery in the time of Christ, of the worst and most abject kind — Roman slavery, not authorized by God, but founded on the right of the strong to crush the weak. Slaves had no rights under the Roman laws and the cruelties of masters exceed belief. Christ and his apostles did not violently attack slavery, nor did they give it their sanction & approval. It is nowhere recognized as a natural & divine institution. They did not directly denounce gladiatorial combats nor polygamy — Christian masters were to look upon their servants as beloved brethren.

In regard to social evils, the teachings of the New Testament are to be taught in the spirit of its general precepts, rather than in specific commands & prohibitions. On this we ask no higher rule than the great law of love which is the root and ground of all Christian conduct. "Thou shalt love thy neighbor as thyself." "Whatsoever ye would that men should do to you, do ye even so to them". "He hath made of one blood all nations of men", &c. He who denies the humanity and brotherhood of the despised African race, rebels against the laws of God.

Rev. Dr Thompson. N. York. abridged for the Evangelist.
Oct. 1856.

Slavery. (from Webster's Letters.

Letter of Daniel Webster to Rev. Mr. Furness. Feb. 15. 1850. Extract.

"From my earliest youth I have regarded slavery as a great moral and political evil. I think it unjust, repugnant to the natural equality of mankind, founded only in superior power, a standing and permanent conquest of the stronger over the weaker. All pretense of defending it on the ground of different races, I have ever condemned. I have wished and said that if the black race is weaker, that is a reason against, not for its subjection and oppression. In a religious point of view I have ever regarded it and ever spoken of it, not as subject to any express denunciation, either in the old testament or the new, but as opposed to the whole spirit of the gospel and to the teaching of Jesus Christ." — "The religion of Jesus Christ is a religion of kindness, justice and brotherly love. But slavery is not kindly affectionate; it does not seek another's and not its own; it does not let the oppressed go free. It is a continual and permanent violation of human rights."

"The effect of moral causes [to remedy evils] though sure is slow. Among Christian nations, many gross and obvious errors, like that of the lawfulness of slavery, have still held their ground." (1800 years after the doctrines of Jesus Christ.)

[cont. in M. 18. 222.

Women. 21. James I. 1623.4.

[Cont from p. 339.

"An acte concerning women convicted of small felonies."

M. 15.413.

The act says that "the benefitt of clergie is not allowed to woman convicted of felonie, by reason whereof many women do suffer death for small causes" — Be it enacted, that a woman convicted of felonious taking above 12 pence and under 10 shillings, where a man might have his clergie, for the first offence, "she shall be branded & marked in the hand upon the brawn of the left thumb with a hot burning iron having a Roman T. upon the said iron, the said marke to be made by the jayler openlie in the court before the judge, and also to be further punished by imprisonment, whipping, stocking or sending to the house of correction not exceeding the space of a year, as judges or justices think meet." "This act to continue until the end of the first session of the next parliament." not continued. Ill. 2.

M. & Mss. 1. 317

This law adopted in South Carolina word for word 1712. It is evident from this law being introduced into S. C. that the English law condemning persons to death for stealing over a shilling was in force there, nominally at least.

Women in Public Affairs

Bonds Watertown p. 1051

In 1694, there was a protest in Watertown against building the meeting house where a committee had fixed a place. The protest was signed by 82 men & women in eastern part of town, and 33 men & women in western part of the town.

Putnam's Jan. 1857 p. 72

Agrippa (who died 1535 in 49th year) wrote a work to prove the superiority of woman over man. Man was Adam, Earth; woman Eva which means life. Woman was created last & therefore best (Burns has same idea.) Woman is made purer & better than man & she never turns giddy in looking down from any height; she is more buoyant than man in water. When a woman is washed she does not soil the second water in which she washes, but a man will soil 10 successive waters (& other things he has equally foolish.

M. 7. 146.

Dr Gideon Harvey, 1663, maintained that women had less heat than men & of course less weight, and swam easier, & of course were longer in sinking & drowning. Essays women had been wrongfully adjudged to be witches because they were long in sinking, but admits that "their coats conduced somewhat to it". Owing to this lightness women die faster than men, & they do not attain to old age. Women, he says, are more fierce, furious & rash than men.

Chron. 3. 19

Anglo Saxon females of noble & royal families spun and used the needle. Hence the term "Spinster".

Port Folio 1813. p. 593.

Shakspeare, in speaking of women, sometimes uses the noblest language, & at other times uses the lowest taste that was popular.

Women.

German Women &c.

Chron. 3. 13 The Barbarous Gothic nations treated females much more respectfully than the polished nations of the east. They ascribed an important rank in society among Anglo Saxons.

M. J. 353. Guizot does not believe in the respect paid to women by the ancient Germans. All this notion he says is founded upon a single phrase of Tacitus.

He says women owe their importance to the preponderance of domestic manners in the feudal halls and castles, or their first elevation.

Women 1856 & 57.

Editor of N.Y. Tribune had complained in harsh terms of the cookery of most women. This brought many letters from females. Several of the writers complained that they were the drudges, household slaves of money getting husbands, whose main thoughts were about laying up money, & who did not appreciate the cares, sorrow & ventoil of their wives. They excuse themselves for their imperfect cookery by their incessant toils in taking care of babes & older children, & attending to the kitchen, washhouse, dairy, &c. A woman is cook, washerwoman, dairy woman, housemaid, scullion, nurse of the children & others, slave, &c.

The Tribune quotes these lines from "the great poet"—

"Man so oft unjust to man,
And always so to woman."

The Tribune says women are selected in Europe often, to do the hardest and most repulsive work. He had seen in France a woman geared with a quadruped plowing. In Paris they are scavengers & porters. On the Rhine they drag the boat. In Vienna they carry beds. There is a great deal of masculine meanness, cruelty & infamy. The Napoleons, Caesars & Alexanders by their wars destroy men & property, & doom women to pauperism and drudgery. An American in the S. of France in Napoleon's Russian campaign says—"I did not see six men working in the fields, but all women; the men were dragged away for slaughter and glory." The Tribune thinks the degradation of the wives of European peasants, is very common in this country among farmers & in towns. He remarks that the social amelioration & exaltation of women is not one of the fruits of your political system.

Tribune made 13. 1857.

Young Women Watched in Europe.

A letter from Heidelberg, Germany, Jan. 1857, says the customs of European society do not allow the intermingling of the sexes [of thirty] young J. and the young men & women could not have a sleigh ride together— Howitt relates similar things of the Germans.

p. 175 A writer in Putnam's magazine, March 1857, mentions a daughter of a German countess at Graefenberg Water Cure, whom he never saw without her mother, "who, like all continental mammas, held that maidenhood demands the watchfulness of little less than giants & dragons" —— The peasant girls around Graefenberg were corrupted by the unscrupulous patients at G.

[Cont. in Misc. 18. p. 396

Rotuli Hundredorum

p. 82. 216
m. 2. 242. Christian Names. 1272.

males.		females
Johannes	Thomas	Editha
Galfridus	Walterus	Beatrix
Philippus	Witts (? son of Wm.)	Petronilla
Richard	Nicolas	Felicia
Robertus	Radulphus	Florencia
Rogerus	Hugo	Emma
Simon	Albene	Evelina
Henricus	Walkelinus	Agnes
Godefridus	Dionisius	Matilda
Alanus	Andreas	Constancia
Adamus	Austinus	Sarra
Bartholomeus	Stephanus	Helena
Nicholas	Elias	Alicia
Warinus	Oliverus	Margeria
Alexander	Jacobus	Ysabella
Jordanus	Petrus	Letitia
Martinus	Reginaldus	Cecilia
Theobaldus	Laurencius	Sibilla
Cecilius	Benedictus	Giliana
Edmundus	Lovekin	Juliana
Eustacius	Geraldus	Abalotta
Abbas	Humfridus	Isabella
Ingeramus	Paganus	Margarela
Hamon	Salomon	Auriole
Mauricius	Colinus	Amabilia
Matheus	Herveus	Edyftha
Michael	Ornellus	Edelina
Baldewinus	Gilbertus	Letitia
Gonnildus	Adelard	Mabilia
Oselus	Silvestre	Jovoca
Edeward	Ernicius	Jnota
Nigellus	Osmundus	Theophania
Brianus	Hulca	Katrina or Catrina
Odo	Julianus	Johanna
Imbertus	Eustachius	Lecia
Hubertus	Nicolascius	Christina
Edward	Ambrosius	Lucia
Bernardus	Walmundus	Isolda
Gundewyn	Blaricus	Gunnora
Nicholaus	Semannus	Elena
Nalya (Julia?)	Vincentius	Sabina (man?)
Amarias	Hebricus	Dionisia
Batti	Charles	Maria
Augustinus	Almaricus	Odonea
Aymarcus	Ernaldus	Avicia
Everard	Drogo	Egelina
Winfridus	Umfridus	Elienora
Wihifridus	Joscelin	Lucya
Eusebius	Reymundus	Katrina
Egidius	Ranulphus	Sardina
Percentus	Alemannus	Avelina
Godwynus	David	Etha
Almaricus	Gervasius	Eleanor
Judeus	Brianus	Blanchia
Wittus of—	Alfridus	Heliánora
		Seuchia
		Agatha
		Isolda
		Mazelina

Rotuli Hundredorum.

Christian names

males	Females	Females
Georgius	Lussota.	Miliciencia
Boltus. Ballivus	Katerina	Dulce
Josep.	Edelina	Elenyssa
Debdatus	Cassandria	Janeta
Arnaldus	Mariota	Margeria
Simonius	Sicheria	Arabella
Normannus	Dionisia	Goda
Alueredus	Edda	Edida
Eadewardus	Edda	Margria, or Margeria
Eadmund	Rosa.	Avelina
Paulinus	Maria (very rare	Milesenta
Sampson	Helewys'	Johanna
Eliseus	Gluricia.	Agesia
Silvester	Gunnilda	Katerina
Anselmus	Siringa	[illegible]
Ingramus	Gonilda.	Gunnora
Ysaac	Hawysya.	Justiana
Constantinus	xpiana	Letitia.
Gilebertus	Ela [illegible]	Anabella
Ledewynus	Margeria	Beatricia
Ewold	Lolysa	Custancia
Alwynus	Eufemia	Cristina
Gregorius	Ysolda	Cristiana
Horacius	Hawwicia.	Sabina
Rolandus	Geva	Ayelina
Sanchetus	Amicia	Sarra, & vocal
Sewallus.	Burthe.	Gliana
Eberardus	Milesenta.	
Hulco.	Ysabella, Isabella & Sibella.	
Urianus	Philippa.	Dulcia
Grimbald		
Osebertus		
Conanus		
Cleron		
Seward		
Daniel		
Frederecus		
Symon		
Milo		
Lucas		
Ivo		
Clemens.		
Hasendus		
Griphinus		
Sderus.		
Lyger		
Hubinus		
Leonius		
Arnulphus		

In the Rotuli Chartarum 1199 to 1216 are

Gunnora	Constantia	Numbered no surname, but each was a filia of some male.
Hawisia	Alicia	
Cecilia	Albreda	
Maria	Emma	
Eda	Gila	
Edelitha.		
Edida		
Margauta		
Matilda		
Dionisia		
Sarra		
Hydra		
(Amur)		
Agnes		

The most common mens names are John. Thomas. Robert. Richard, William, Walter, Henry Roger. Nicholas Radulphus, Peter, Stephen, Gilbert. Hugo. Philip. Alanus. Galfridus adam, Simon, Elias,

The most common female names are Agnes. Matilda. Margaret. Alice, Isabella. Emma, Cecilia. Katerina. Editha Juliana, Matilda, Petronilla, Cristina.

Pl. 2. 210

Rotuli Hundredorum. Surnames, p. 83

From the Index Nominum or Index of Names

Richard atte Chirche and his son John — both twice.

Cleric' and Clericus, very many

Bert, Birt and Burt, several

Atebrok, atechurch, Ateelme, Atefeld, Atepse, Ateford, Ategate, Ategrene, atehil, Atelane, Atemershe, Atestile, Atestreme, Atewalle, Atewelle, Atewode, Attlarge, &c

Attechirch, Atte dune, attegrene, attecheye, attehal, atte hul, atte mille, attepond, attepurte, atte stone, Attewatu, attewelle, attwode, &c

Hale & Halle, plenty. Hall & Halle a few. Hally some

Beneyt, many. Benett and Benet some

A great number beginning with De la.

Ellenwith, several; Edward many. Edwardus two

Dewy, 3 or 4.

Preston several — Porter many.

Prest many

Smeth, Smith, Smythe — not many

Durrent, several. Dreu several. Drury do.

King, many.

Scot many. Saxton two. Savage many

Several beginning with Saint & sanctus.

Aust. two. Aus many. Russel many

Mody and de Mody, many or 6 each. No Moody

Wodewarde, several. Witt. for William many

[illegible], many, spelled differently.

Johannis many.

Warin many. Warner, several

Warenne also — Warener two.

Roman, Many. Taylur & Taylor, many. Tailur

Ric' & Ricard & Richard many. Rog' for Roger many.

Rob' for Robert, and Robertus many.

Walt' & Walter, many.

Henr' & Henri many

Petr' and Petri, several. Philipp, many

Hug' & Hugo & Hugonis, many.

Steph' Stephni, Stephani, many.

Alan', Alani, Aleyn, Alein, Aleyn, &c. very many

Ad' Ada & Adami, many

Galfrid, Galfr' Galfri', many

Almost all the Christian names are also surnames — indeed all that I have examined.

Female Christian names are also family names as Agnes, Matilda, Margaret, Milescentia, Alicia Beatrice, Emma, Isabella, Editha, Cecilia, Edelina Edea, Claricia, Petronilla, Cristina, Lucia, Gunnora, Gunnilda, Savra, Mariota, Litika, Agatha, Annicia, Mabilia, Rosa, &c. Some a little changed. Many many names are the same with a masculine ending. The family names have come from these.

The Rolls denominated "The Hundred (illegible)", contain Inquisitions taken in pursuance of a special commission, issued Oct 11. in second year of Edward first

The object was to inquire into the lands of the crown, and the rights & revenues of the crown — there were 35 articles of inquiry; and 12 more making 47. The Commissioners returned their Rolls the third year of (of) Edward I. apparently. Edward I reigned 1272 to 1307.

Very many of the Surnames of that time are the same as those of the present day.

35b M.2.287 Judds M.14.24.

Proceedings in Chancery in reign of Elizabeth 3 Volumes

John Judd was plaintiff in a case relating to land demised to his father Richard Judd, &c. in Devonshire.

Nicholas Judd was plaintiff in a case concerning a lease of land in Norfolk — also in another case respecting leases of tithes in Bucks.

Sir Andrew Judd, purchased tenements & lands in Middlesex Co for the endowment of a grammar school at Tunbridge, and appointed the master and wardens of the Skinners Company in London for the time being to be governors of the same, called "Judd's Grammar School". A lawsuit grew out of a lease after Judd's death

William Judd was a defendant with others in a case of houses & lands in Ashwell Camville and in Guestlinton, held as of the manor of Camville Hall

Calendarium Inquisitionum Post Mortem, sive Escaetarum — all Lat.

25 Henry III. Term.
Samuel Judeus. Norwiche tenement'. Norfolc. Co

37. Henry III.
Mock Judeus. Hereford reddit' and terr'. Hereford

33 Henry III.
Aaron Judeus, Lincolne messuag'. Lincolne

37. Henry III.
Joseph Judeus, Bristoll tenement' Somerset

37. Henry III.
Legnoretus Judaeus.
Copinus Judeus. Oxford

34 Henry III.
Jacobus Judeus. Exon tenement' Devon

9 Edward I
Jacobus Judeus Bedford Tenement Bedford

13 Edward I
Jacobus Judeus, pelo. Bedford tenement' Bedford

8 Edward I.
Naginus Judeus Tenement in Lincoln' Lincoln

Rotuli Chartarum, in Turri Londinensi asservati. all in Latin

Vol. 1. Part 1. from 1199 to 1216. (numbering of the parts at the

The Charter Rolls are the registered Royal grants of lands, honors, dignities, offices, liberties, &c. to the nobility and commonalty and to others.

1199 John. Benedictus Judaeus. (1st John also
16 John. Benedictus Judaeus ("Bndi Judi" de Eborac:
16 John. Ragon Judaeus ("Ram Judaei.
1 John. Deusale Judaeus. ("Carta deusaie Judei de Bonn
1214-15 – Vasseur, Benedictus & Ysaac Judaeus from the
both Cant.
1204. Simon Judaeus.
1213. Isaac Judaeus de Norwic.

Other than these many – But does not the word Judaeus have an s?

Others named as Leo Judaeus, aurifaber regis.
Salom Judaeus filius Ironis, Jacobus Judaeus, de Londoniis.
Samuel Judaeus fil. Vesiin. Moseus Judaeus, filius Benedicti.

Judaei is used several times for the Jews in England and Judaeorum in the genetive.

"Judaeus manens apud Chambay". This must have been a Jew and not a Judd. Some Judea's also.

At this time 1199 to 1216, surnames were not general, as appears from this Volume. A great many names are put down as "the son of" Nati. Johannes filius Edwardi, and many others

There are some surnames in this volume 1199 to 1216 as Hugo Hose, Osbertus Gailland, but these are rare except where the latin name is preceded by a title, as Walterus de Everum, Hugo de Neville, Willielmus de Eyneford, &c. These are much more frequent than those without the de

A number of females are Filia of some man or woman as Cecilia, filia Alani de Screveton.

Several men have one name and the title of their office for another

King John reigned 1199 to 1216
Henry III " 1216 to 1272 Jews persecuted 1267 & on
Edward I " 1272 to 1307. Jews banished 1290

There must have been a great increase of surnames between 1216 and 1272.

p. 115 Con & Mar. 1. 178. 179.

Wages of Laborers. 12 Richard II. 1388.

M. 7 56 7. 74.

The act complains that servants & laborers will not serve without outrageous & excessive hire: and that prescarcity of servants & laborers husbandry & tenements suffer & may not pay their rents — The act says the hires of servants & laborers have not been just & certainly before this time. — Now it is accorded & assented that the bailiff of husbandry shall take by the year 13/4 & his clothing at most; the master hine 10/, the carter 10/, the herd 10/, oxherd 6/8, cowherd 6/8, swineherd 6/, a woman laborer 6/, a dayne woman 6/, a driver of the plough 7/. at the most. And every other laborer & servant according to his degree, and less in the county where he is wont to be given with clothing, courtesie or other reward by covenant. And servant, artificer & victuallers within city, borough & town shall take no more than the servants and laborers named after their estate, without vesture courtesie or other reward by covenant.

Whosoever taketh more by covenant shall pay the excess each of them the first time; & do offence, shall pay double the excess; 3d time, double the excess or be imprisoned 40 days.

Statute shall be the next year, on the same matter.

p. 115 6 Henry VI. 1427 c. 8 This statute is observed, it is not used: a statute would be desirable if servants if they did not exceed the statute. It was ordained, that Justices of the peace in every county and the mayor of London, and the mayors & bailiffs of every city, borough & town shall have power to determine once a year, how much every servant of husbandry shall have for the next year; how much every artificer & workman shall take by the day and by the week without meat & drink & with meat & drink, & well in regard as other parts of the year. But a man working by the week shall take nothing for festival days in said week, nor for the half days of the Eves of said feasts. — Servants violating, or artificers or other workmen, shall forfeit the value of their wages, & if they cannot pay shall be imprisoned 40 days

[Harvest]

p. 115 Misc. 2. 63. 74

23 Henry VI. 338. /1445 — 5. The wages of servants laborers & artificers shall not exceed the following: Bailiff of husbandry by year 13/4 & clothing price 5/. & meat & drink; chief herd, carter & hufs herd 10/ & clothing price 4/. & meat & drink. Common servant of husbandry 15/. & clothing 3/4. Woman servant 10/ & clothing 3/4 & food. Servants in other [illegible] in the same form — some more, some less. Summer wages or Easter to St Michael: master mason & carpenter 4d per day with meat & drink, or 5d without meat & drink. master tiler, rough mason, mere carpenter, & other building artificers 3d a day with meat & drink, & 4d without — Other laborers 2d & 3d per day — Winter wages, michael to Easter, all one penny less a day. So a laborer only 1d a day & food. Hedger in Harvest one 1 mower 4d & Reaper & carter 3d & 5d Women & other laborers 2d & 4d. not to be had for 10 days.

M. 63 [illegible]

Servants of husbandry & artificers, and laborers and victuallers shall not wear buckler, sword nor dagger, but in time of war in defence of the realm. They shall have bows & arrows & use them on Sundays & holidays, and shall leave all playing at tennis, football, and other gaming balls, coits, dice, casting of the stone (kailes) and other such games.

17 Edward IV. 1477-8.

Contrary to old laws, old unlawful games are used & new ones imagined ones — old ones are dice, coits, tennis, tuchlike, new ones are called closh, kailes, halybowl, hand-in, wandut, and buckboard and are daily used by people to their impoverishment, and murders, robberies are increased. — Noneth allow such games on their premises, & those playing (at such games) shall be imprisoned 2 years & pay 10£

Same 1485 m. 9. 81. **Laborers Wages** [Thus repealed 12. Henry VII. 1496 c. 7

p. 115 11 Henry VII. 1495. Old complaint that old statutes are not executed, & many evil-yeomen are hurt in their building and husbandry,

Norwich Bailly 2 6/8. clothing 5s. meat & drink
Chief Nurse, Carter & Shepherd 20s. a year & clothing 5s. meat &c
Common Servant 16/8 & clothing 4s. meat &c
Woman servant 10s by year, clothing 4s. meat &c
Children under 14 years 6/8 " do 3s. meat &c

Summer. Freemason, master carpenter, roughmason, Bricklayer master tyler, Plummer, Glazier, Reever, joiner 6d by day without meat. 4d with meat. Mark M. & C. 5d & 6d.
Winter. M. to E. 4d and 3d a penny.
Summer Chief carpenter, chief 5d & 7d. Others 4d & 6d. Under 2d & 3d
Winter M. to E. all a penny a day less a holder 4 and 3.
Less wages when they are usually less — (not more any where.
Artificers, &c, are compellable to serve.
Summer Laborers & artificers not named, & to VII. except bar wrights 4d & 2d: VII to E or Winter 1d with meat & 3d without.
In Harvest — Mowers 4d & 6d; Reapers & carters 3d & 5d
Women laborers 2d & 4d. Clothing for holidays.
To be imprisoned for refusing to serve — Offenders to pay 20l

m. 2. 281 Time of labor — many eat & sleep too long. (Summer to hay 20l & in gathering wool
Cent. m. 13 178 Mid. March to Mid. September. to begin work before 5 in morning & to have
½ hour for breakfast, 1½ hour for dinner, and [*] to sleep: and work
till between 7 and 8 P.M. If they work less, wages to be deducted.
Mid. Sept to Mid. March. Artificers & laborers to begin "in the morning
by the day" & dine not till night. Breakfast & dinner not named, (but two
Chief at noon. hours for dinner & ½ hour for noonings
Continuation of Statute of 1414-5 [1415] — 5 Hen. V.

all that are hired by the day were not to be paid any thing for holidays. If any person refused to labor for the prices he was to be sent to gaol till he found security for laboring as the law requires. Besides servants refusing to labor for their wages were to forfeit 20s.

Some persons had been above their wages in places where wages had been less.

[* "and he may sleep" by the statute first. And it seems by Act of Elizabeth c. 4 m. 1. 178. that the sleep was additional, & that a man had 2½ hours for breakfast dinner & sleeping in Summer. In winter 1½ hour for breakfast and dinner and no sleeping.

Measures of corn. 15 Richard II. 1391.

Same Com RM 1.168 1.148 / It is ordained by divers statutes that 8 bushels stricked should make the quarter of corn, but as there is no penalty many persons will not buy less than 9 bushels for a quarter, and people and shipmen [illegible] none are to buy any corn or malt but after 8 bushels to the quarter. Penalty, corn forfeited.

371. 2. 460.

1 Henry V. 1413. Merchants strangers of London take for the quarter 9 bushels of wheat and 10 of oats: called the fat or vat. This is forbidden. None shall take above 8 bushels for a quarter, each bushel to contain 8 gallons. It seems that one bushel of the 8 might be heaped in time past. But the law requires 8 bushels stricked for the quarter.

11 Henry VI. 1433. Old complaint that buyers of corn continually buy 9 bushels of corn for a quarter, called a fat in London. This is forbidden.

p. 368. 379 Broad Cloths 4 Edward IV. 1464.5

Great complaint of fraud, deceit & falsity in cloths.

Cott & Misc. 1. 169. Broadcloth after watering, racking, straining or tentering of the same ready for sale, to be 24 yards in a piece, and "to every yard one inch, containing the breadth of a mans thumb," and in breadth to be 2 yards or 7 quarters at least within the lists.

Cloths called Streits after ready for sale, to contain 12 yards and the inches, and in breadth one yard within the lists

Kersey "after watering, racking, straining or tentering" ready to sell, to be 18 yards and the inches aforesaid, and in breadth 1 yard and a nail, or at least one yard within lists.

Half Cloths of the above kinds to have half as much in a piece.

Wool for such cloths not to be mingled with lambs wool, flocks or cork. But lambs wool may be used by itself. Cork may be used in dying upon wool.

subsidies Cloth makers shall pay their carders, spinsters and all laborers in the trade money for their wages and shall not pay in part-times in pins, girdles, and other unprofitable wares.

Carders, Spinsters, weavers, Fullers, shearmen and dyers shall duly perform their duty

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Ellis Hen 6 1. 168 } By late as 10 of June, woolen manufacturers were ordered to pay their workmen in money and not in goods.
subsidies

Streits — are narrow cloths.

Thumb

11. 2. 210c. 2 285. Allowance of a inch or Thumb in measure. See above.

p 379 of this All woolen Cloths to be measured a yard and one inch to the yard

Cott & M. 1. 169 Same inch to a yard, or a yard to be 37 inches.

Excess in Apparel (Continued from next page.
Law of 1463)

Taylors shall not make any gown, jacket or coat of less length or a doublet stuffed, upon the same pain. 20s.

No knight under the state of a lord, esquire, gentlemen, nor other person, shall wear shoes or boots having pikes above 2 inches in length. Forfeit 3/4. Shoemakers also make longer pikes, to forfeit 4/4

Servants of husbandry, common laborers, and artificers dwelling out of city or borough, shall not wear any cloth, the broad yard costs above 2/, and their wives have the same limit of 2/. and shall not wear coverchiefs of which the price of the plate exceeds 1/. Said servants, laborers, shall not wear clothes costing over 1/2 a pair; and their wives shall not wear girdles garnished with silver. Forfeit 3/4

None shall sell any lawn, niefles, Ample, or any other manner of coverchiefs where of the plate shall exceed 10/ Forfeit 13/4

The statute not to extend to divers persons doing divine service, nor to Justices of any bench, master of the Rolls, Barons of Exchequer, Chancellor, nor to Scholars of the Universities — nor to Henchmen, Heralds, Pursuivants, Swordbearers to mayors, Menestrels, minstrels, & players in interludes — nor to persons wearing hurseys and brooches, nor to crowns for caps of children, nor to any array worn by persons

p. 365. 373. 380. M. 2. 09 M. 7. 69.

24 Edward IV. 1482-3

Former statutes touching apparel are not observed and the realm has fallen into great misery & poverty. Therefore no person, any degree or condition shall wear cloth of gold, cloth of silk of purple color, but only the royal family. None under a Duke shall wear cloth of gold tissue. None under a lord shall wear plain gold cloth. None under the degree of a knight shall wear velvet in doublet or gowns, nor damask nor satin in their gowns; None under Esquire or Gentleman shall wear in doublet damask or satin, or gown of chamlet. None under a lord shall wear woolen cloth made out of England Wales, Ireland & Calais, nor any fur of sables — No servant of husbandry, common laborer, nor servant to any artificer out of city or borough, shall wear cloth exceeding 2/. the broad yard, nor shall their wives. And their wives shall not wear kerchiefs above 20 pence. Said servant, & laborer shall not wear hosen above 18 pence a pair. Forfeit 6/ all who offend.

"This act shall not extend to nor be prejudicial to or for any woman, except the wives of servants and laborers!"

Cont. p. 373

Comparison 1. 230 Elizabeth issued proclamations against excess of apparel.
Compare 1. 210. 37 Edward III. A Law regulating apparel

p. 373
p. 380

Excess in Apparel

Regulation 3 Edward IV. 1463. In French — Translated

Ste. 2. 209.
Com. Stat. 1. 211

Mir. 4. 16. Same law

The act says that in times past divers ordinances and statutes were made in England for the apparel and array of the commons, men & women, so that none of them sought to use nor wear any inordinate and excessive apparel but only according to their degree; which statute, ordinances notwithstanding, for default of punishment and putting them in due execution, the commons of said realm, as well men as woman have worn and daily do wear excessive & disordinate array and apparel to the great displeasure of God and impoverishing of the realm and to the encouraging of other strange nations & enemies, to the final destruction of this Realm of this Realm"

Now it is established, that no knight under the estate of a lord of the them lords children, nor no wife of such a knight after 1465, shall wear cloth of gold or cramoisy wrought with gold or any fur of sables. Forfeit 10£.

A bachelor knight nor his wife shall wear cloth of velvet upon velvet, except knights of the garter 20 marks.

No person under a lord shall wear cloth of silk of the color of purple. Forfeit 10£

Esquires & Gentlemen & those under the degree of a knight. Their wives, except sons of lords & wives, & daughters of lords and esquires for the kings body & wives, shall not wear any velvet, satin brocaded, counterfeit cloth of silk resembling silk, corse or cloth like to velvet or satin brocaded nor any fur of ermine. Forfeit 10 marks — none of these shall wear any Damask or Satin, except the menial esquires, Sergeants, Officers of the kings house yeomen of the crown, yeomen of the Kings chamber, and Esquires & Gentlemen having possessions of yearly value of 40£ and their wives & children, & servants & daughters of them having 100£ a year. Forfeit 5£. —

Exceptions as to Steward, Treasurer, Mayor of London, Aldermen & Recorder of L. Mayor & Sheriffs of the City & recorder and aldermen, if they have 40£ a year

None having less than 40£ a year shall wear fur of martrons [grey menyver] letice [pure menyver] nor any wife, son or daughter or servant, or widow of such men, shall wear said furs, or girdle garnished with gold or silver, or corse of silk made out of England, or any coverchiefs of the value of more than 3/4 the plate. 5 marks. Some exceptions

Those not having 40£. a year, shall not wear any fustian, bastian, fustian of Naples, scarlet cloth in grain, any fur but black or white lamb. forfeit 40£. Some exceptions

Yeomen & those under that degree shall not wear any bolsters or stuffing of wool, cotton or cadas, nor any stuffing in his doublet but only lining. Forfeit 6/8

None under certain degrees shall wear a ~~any~~ gown, jacket or coat [cloak]. [in French, gowne, jacket ou cloke] unless ~~the same~~ it be of such length that it sande may cover his privy members and buttocks. forfeit 20£.

Law in 1364. See Cox. & Ll. 1. 210. & Fairholt 147.
Law under Henry VI. Fairholt 174
Laws of Elizabeth 1579. Fairholt 259

Continued preceding page

366 "Concerning Barbers & Chirurgians" Title of Act.
32 Henry VIII. 1540. "Surgeons" in the act.

M. 2. 210. In London are two companies of Surgeons, viz
Com & M. 1. 185 1. "the Barbours of London" incorporate 1 Edward IV. 1461.
1. 225. 2 "the Surgeons of London" not incorporate
" " they are now incorporate into one company with all privileges to the company Barbers
Com & M. 1. 185 they may have the bodies of 4 malefactors a year "for Anathomyes."
" " Barbers in the city of London & none nere about, who use barbary or shaving shall not use surgery, or letting of blood but only draw teeth. surgeons shall not use barbary or shaving. [Query] might use both trades?

1511-12. 3 Henry 8. "Barbers Law".

Com & Mis. 1. 185 Physic & Surgery, the act says, are exercised by a multitude of ignorant persons, & have nothing learned "Knowledge in" [illegible] that common artificers as smiths, weavers, & women boldly & customably take upon them the most great cures & things of great difficulty, in which they partly use sorcery & apply noxious medicine

all physicians & surgeons to be approved & admitted by the Bp. of London viz Dean of St Paul's calling to him 4 doctors of physic, & 4 for surgeons expert persons in that faculty. this to extend to London 7 miles round the same, & in other places, physicians to be approved by the Bp of the diocese. [illegible] Surgery is comprised in all the laws [illegible] not in original. Oxford & Cambridge privileges not to extend to this law.

Ed. One VI. 521. The bishop to deal about licenses & diplomas to clergy, laity & empirics to practice physic & surgery

1542. 3. 34. 35 Henry VIII. How to Ha. about Surg. 1 m. 3.

Com & Mis. 1. 185 Act says that since the act of 32 Henry VIII. the surgeons of London "may not only meddle themselves in the cures, & notwithstanding the grief & pain of the diseased patient, have sued, troubled & vexed divers honest persons as well men as women whom God hath endued with the knowledge of the nature, kinde & operation of certayne herbes, roots, waters & the using & ministring of them & such as been pained with customable diseases, as women's breasts being sore, & pyn & web in the eye, impostumes of hands, scaldings, burnings, sore mouths, the stone, strangury, saucelin & morphew, & such other like diseases, & yet the said persons have not taken any thing for their pains & cunning, but have ministred the same to the poore people only for neighborhode & godds sake & of pitie & charitie; & it is now well known that the surgeons aforesaid could do no cure to any person, but where they shall know the remedy with more ease & sooner or rather than the cure extendeth unto; for in case they should minister their counsel to sore people unrecommended, there should not so many rot & perish to death

Surgeons & Physicians

— for lacke of helpe of Surgerye as daillie do but the greatest parte of Surgeons admytte been much more to be blamed than their persones that they trouble, for although the most parte of the persones of the said craft of Surgeons habe small coninge, yet they wool take greate Soomes of money and doo little therefore, and by reason therof they doo often tymes more paine then good." — Therfore be it enacted, &c. that it shall be lawful for any one being the kinge's subjecte having knowledge and experience of the nature of herbs, roots & waters and of the operation of the same by speculation or practice within any parte of England or other the kinges dominions, to practice, use & minister in and unto any outwarde sore, uncouth wounde, apostemacions, outwarde swelling or disease, any herbe or herbes oynte-ments, baths, pultes and emplasters according to their cooning, experience & knowledge in any of the diseases, sores & maladies aforesaid and all other lyke to the same, or drinkes for the stone, strangurye, agues without suite, vexacion, trouble, penaltye or losse of thayre goods"

{Cont. / Med. 185 Physicians' London seems to have been incorporated Cont. Med. 185 Sept 24. 10 Henry VIII with divers liberties & privileges. confirmed and enlarged 1523, 14.15 Henry VIII confirmed Mary 1. 1553.

[~~And as to what is said of surgeons in all things that concern the cure of the~~ Surgeons were in bad repute, and their privileges curtailed: ~~but that as I find chiefly for surgeons, wounds, &c.~~ they seem to minister to disorders that physicians attend to. They are mostly "outward" disorders, however.

The distinction between the physician & surgeon is not always marked and clear. [Physicians were allowed to practice surgery. 14.15 Henry VIII. So said Cox. Mus. 1. 185

Surgery in Old times.

Surgery The Arabs after 820 wrote on Surgery - copied from Ed Enc. XIII. 520. 521 Galen mostly. Surgery was considered vastly inferior to Medicine. All operations on the female sex were performed by women among the Arabs — Medicine was chiefly cultivated at Salernum — Surgery but little.

In 12th & 13 centuries, the clergy & monks were the principal Physicians, but Council of Tours 1163 forbid their performing any surgical operation. Ecclesia abhorret à sanguine was the doctrine & surgery was practiced only by illiterate laymen. ~~From 13th to 15th century~~ all writers on Surgery copied from Arabians. Surgery was degraded to the lowest degree till Paré wrote his able work 1585. He was a barber-surgeon & there were bitter civil wars between the clerical physicians & barber surgeons.

Previous to Henry VIII or to about 1525, Surgery was held in contempt in England and practiced by barbers, farriers and sow-gelders. — Anatomy was not taught in England till after 1700, and Surgery was in the hands of quacks in most countries till after 1640.

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p. 370
363.

Broad Cloths in West Ridings of Yorkshire — 14 Charles II 1662

"Kerseys" broad woollen cloth — to be in length:

Ends or Half Cloths, 15 & 18 yards in the water and not to exceed 1¼ yard in breadth at least within lists;

Long Cloths, to be betwixt 30 & 36 yards in length in water, and not 1¼ yard.

Every piece of both kinds to weigh 2½ pounds, after being well thicked, scoured, milled & fully dried.

4 Henry VII — 1488-9

Broad yard of woolen cloth not to be retailed to any of the kings subjects above 16s. a broad yard of the finest making, scarlet grained, whatever color it be — a broad yard of any other color out of grain, or any russet of the finest, not to be retailed above 11s. per yard — Other Cloths likewise according.

Cont. Misc. 1. 169 } Regulations of Cloths under other reigns

Cont. Misc. 2. 244 } Names & weight of woollen Cloths 4 Wm III 1700.

Pennystones or Penistones } were Broad Cloths under Edward VI. and James I. and weighed about 2¼ lbs to yd

Cont. Misc. 1. 169. 170. — some called Sorting Penistones

Cont. Misc. 2. 244 12 Wm. Penistones still weighed 2½ lbs yd

A sorty coarse woolen cloth, Bailey says.

Linen Cloth & Tapistry 1663

The Act says vast Quantities of Linen Cloth & manufactures of hemp and flaxe and of tapistry Hangings are daily imported from forreign parts; whereas materials for making such Linnen are more plentiful there where they are wrought & spun where they are imported; and flax & hemp might be produced here in great abundance if manufacturers would purchase the same, & that encourages the trades breaking, heckling & dressing of hemp & flax; & making and whitening thereof, & spinning, weaving, whitening & bleaching of flax and hemp Cloth; & making twine & netting for fishing, & cordage; & of making tapistry hangings &c.

[The tapistry hangings were made of wool, which was plenty in England — Coarse cloth of hemp & flax was doubtless made in England; but great quantities were imported, and all the fine linen probably.

M & Con. I. 172 **Fustians 11 Henry VII. 1495**

Complaint that deceits were practised upon foreign Justians by Lions, whereby they pull off the hair & the cotton & then coarse, & thicken over; also they raise up the cotton of the justians, and then singe & burnish by a candle instead of shearing. So that justians that used to last in doublets & other garments 2 years now endure only 3 months.

Penalty 20/ for using anything but shears in dressing such justians.

Same or similar law 39th Eliz. & 6th.

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Crossbows & Handguns

5 Henry VIII. 1513-4.

M. 6. 343.
Com. Mis. 1. 154. The Qualification for keeping or using handguns or crossbows, or for "shooting in crosse bowes and handgonnes," is 100£ a year in lands, tenements, fees annuities or offices. No one shall keep in their houses any crossbow or handgun, lords or owners of land not to suffer their tenants to offend.

M. 15. 148
Com. M. 1. 154. Under Charles II, 22 year — None under 100£ per annum or 150£ by lease of 99 years, may keep guns or pistols. Forfeit 10£ Some exceptions.

M. 14 294. Lace. 1662

Many inhabitants make bone lace with lace; they are injured by importation of foreign lace.
No person to expose for sale or export any foreign bone lace cut work embroidery fringe bandstrings, buttons or needlework made of thread or silk or either; upon the seas. None shall import into England or Wales any foreign bone lace, silk fringe embroidery bandstrings buttons or needle work of thread silk or either.

The old laws have very little provision.

p. 371.
371. 15. 378 Hats & Caps. 4 Henry VII. 1488-9.

Hatmakers & capmakers sell their hats & caps at outrageous prices. A hat that stands them in 1/4 they sell at 3/ or 3/4 and a cap that stands them in 1/4 they sell for 4/ or 5/ — Hereafter they shall not sell hats to the kings subjects above 1/8 for the best nor any cap above 2/8 — those shall be sold as buyer & seller may agree.

Com. Mis. 1. 173. Law of Elizabeth, 8th year, about hats & caps.

Con.C.401 "Pynnes" shall be double headed & have th. heads soldered fast to the shank, "the shank well drawn, & point filed, cauted & sharp. Pins not to be sold higher than for two years past. [Were not pins then made in England?
C&M.1.214. Hughson says they were first made in E. under Elizabeth. Is he right?

Woolen Hats, Bonnets, Caps, made beyond sea.
m.16.3.21. Henry VIII. 1529
"Wollen Hattes, Bonnettes, Wollen Caps" made in other countries shall not be sold above 2/- for cap or bonnet, nor hat not above 16 pence; nor [illegible] cap or night cap not above 6 pence.

Con.C.340. "Laten"
Act 1529. is a mixture of copper & some other metal," of which the founders make diverse vessels, instruments, & other necessary things;" also of copper & some "pann metall, or ass metall, yenne metall & bell metall" — Mach "laten brasse and such metall wrought" is always beyond the sea. Hughson

The Rates of Merchandise in England, 1660, are all in Blount's Nomo-Lexicon, Statutes of the realm in Amherst College Library, p 184 & 203.

Keeping Dogs, &c 13 Richard II. 1389-90
m.14.225. "No artificer, laborer or other layman who hath not land & tenement to value of 40/ a year, nor any priest nor other clerk, if he have not 10£ a year, shall have or keep any greyhound, hound or other dog to hunt; nor shall they use ferets, heys, nets, hare pipes or cords or other engines to take or destroy deer, hares, conies or other gentlemen's game, upon pain of one year's imprisonment. — Complaint is made that artificers, laborers, servants, grooms, keep greyhounds & other dogs and on holydays "when good christen people be at church, hearing divine service" they go to hunting in parks, warrens and connigres of lords & others, &c.

m.s.Misc. 1.177 } 22.23 Charles II. Those not having 100£ a year (subject to some exceptions) may not keep any buckstall ferret, dog, net or other engine; may not use any gun or bow or cross bow to kill deer or conies,
p.370
m.15.148

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M.2.292.

Destruction of Mischievous birds.

24 Henry VIII. AD. 1532-3

"Innumerable nombre of rookes, crowes & choughes do daily brede & increase throughout this realme & consume great quantitie of the grain & all kinds, both in the sowing of the same, & also at the ripening & kernelinge of the same; & they cause great decay of the covering of the tymbre houses, barnes, rekes stakkes & such like. All persons in possession of lands shall do their best to destroy the young of rooks, crows & choughs, that breed & haunt within their possessions

For 10 years in every township, hamlet, parish [illegible] & where no rookes, crowes & choughes do breede, the inhabitants shall provide & not to take these birds, & all other [illegible] by the same (calls or nets) & at proper times, shall say & not in the best, leave to take some out of it. "with a scrape after a shrape made with chaffe or corne &c."

Persons in possession of lands shall assemble every year for 10 years & agree upon the best way to destroy the young of crows, rooks & choughs, & every farmer or owner, for [illegible] of the yearly value of 6 pounds, shall pay then who take any old crow rooke or chough & also his yong ones for 12 old crows, rooks or choughs; the heads to be brought to a "terrier" & owner, & one penny for 6 old crows, rooks or choughs, & a halfpenny for 3. Doves & pigeons not to be killed within this act.

M. 14.166

*. Shrape. A place baited with chaff to invite birds. Webster

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1532-3. Excess of Apparel continued from next page, 373.

Noneunder the degree baron's son, or of a knight, except such as have £1 a year in fee simple, fee tail, for terme of life or lives, or in annuities, shall wear any cloth of a scarlet, crimson or violet or grayned color, nor any silk in doublet or jakett, nor any cloth in any garment above 6/8 the yard, nor any fur made out of the realm, except of cunnet in doublets & jakets.

Servants, yeomen, & [illegible] having 40/ a year shall not wear cloth in hy "hoses" above 4 yards. Hoses not to be mixed with other cloth, nor gown, coat or jakett above 3/4 yard, except it be his masters livery, nor any fur except of conny, calfskin, grey conny, black lamb, or white lamb of England, Ireland & Wales. He shall not wear any shirt or shirt band, under or upper cap, coif or bonett or hat made or wrought with silk, gold or silver, nor any bonett or shirt band made out of this realm, yet he may wear a silk or silver lace upon his bonett, not above 2 inches in breadth of silk or silver. These may wear in their bonnets their prize of silver won at wrestling, shooting, running, leaping, casting the bar, and mariners may wear silver whistles, hung on silver chains.

The husbandman shall not wear hose over 4/ broad yard or gowne over 4/ a yard, or jakett above 2/8 the broad yard, nor in doublet any foreign cloth except fustian & canvass, nor any fur

Servants in husbandry & journeymen handycrafts, taking wages not to wear cloth in hose above 1/4 yd, nor cloth in gowne, jacket or coat above 1/4 yd broad; nor shall they wear in doublet any thing but fustian, canvas, leather or woollen cloth, nor any fur.

Dispensations for servants of the royal family, &c — the Lord Chancellor, &c [illegible] apparel as [illegible] Judges, Mayors, Sheriffs, Aldermen as [illegible] Knights, Gentlemen, Soldiers, Barristers, Students at Law, gentlemen having yearly revenues to forbear the apparel mentioned 3/4 a day for wearing it.

see 1581

p. 364. 365. p. 3[illegible]

"An Acte for Reformacyon of Excesse in Apparayle." 24 Henry VIII. 1532-3.

M. 2. 209

See Fairholt page 247.)

The act refers to divers laws & ordinances before this time, provided & devised "for the necessarie repressing avoydyng and expellyng of the inordynate excesse dayly more & more used in the sumptuous and costly araye and apparell accustomably worne in this realme ×× to the great manifest and notorious detryment of the common weale, the subversion of good and politike order in knowledge & distinction of people according to their estates, pre-emynences, dignities and degrees and to the utter undoyng and impoveryshment of many inexpert and light persones inclyned to pride moder of all vices."

Yet the excess has increased & not diminished, owing to perverse & froward manners & usage of people or that error & abuses once rooted & taken in long custom, are not easily [illegible] [illegible] & reformed.

None [illegible] [illegible] [illegible] only the king, queen & king's mother, children, brethren, sisters, uncles and aunts shall wear in apparel or upon their horse or mule or other beast any silk of purple color, or any cloth of gold of tissue. Only dukes & marquesses may wear the [illegible] in their doublets and sleeveless coats, but in no other garment. Purple in the [illegible] to any mantell of the order of the garter.

No person under an [illegible] shall [illegible] in apparel or upon his horse or other beast or harness of the same beast, any cloth of gold or silver or "tynseld satin" or any other silk or cloth mixed or embroidered with gold or silver, nor any furs of sables, except viscounts & the prior of S. John's [illegible] of [illegible] to wear in doublets and sleeveless coats, cloth of gold or silver, or tynsell.

Persons under certain estates not to wear any woolen cloth made out of this realm, except in bonnettes only; nor wear in apparel on his beast or harness any crimson, scarlet or blue velvet or any "furres of black jenettes or Lusernes" nor any embroidery.

None ~~[illegible]~~ but a knight to wear any "color, [illegible], [illegible] named a collar of S."

~~None under~~ son of ~~a~~ baron, or knight, or not [illegible] [illegible] over certain sum, [illegible] to wear any chain of gold, bracelet, ouche, or other ornament [illegible] [illegible] [illegible] apparel or on their beast, unless such ornament be one ounce of fine gold, or above. But gold rings [illegible] [illegible] be worn on their fingers with or without stones. [illegible] They shall not wear [illegible] [illegible] [illegible] gowns, coats with sleeves or other outward garments; nor any furs of [illegible], nor embroidery, pricking or [illegible] with gold, silver or silk.

[illegible] not to wear any satin, damask, silk, camlet or taffeta in his gown, coat with sleeves or other outward garment, nor velvet except in sleeveless jackets, doublets, [illegible] partelettes, or purses, nor any fur that groweth in the realm except foynes, [illegible], and bogye. ~~Unde~~ [illegible] [illegible] having 100£ a year.

None under degree of baron's son or knight's son, or person not having 40£ a year may wear in apparel, [illegible] [illegible] silk in [illegible] other apparel, any silk [illegible] damask, taffeta or sarcenet, [illegible] doublets, [illegible], camlet or taffeta in the [illegible] of their gowns, sleeveless coats, jackets, jerkins, [illegible] caps [illegible] partelettes, [illegible] of blue, scarlet or crimson color [illegible] [illegible] [illegible] partelettes, [illegible] [illegible] [illegible] in this realm — nor shall wear aglettes, buttons, broaches of gold & silver or gilt, nor any [illegible] of [illegible] of less weight than 10 ounces troy weight of fine gold.

None under said degrees (baron's son or knight) except they have 20£ a year, shall wear any silk in apparel or on his beast, except satin, taffeta, sarcenet or damask in his doublet or [illegible], [illegible] in his sleeveless jackets, and laces of silk for his bonnettes or points, laces, girdles or garters made in England or Wales, [illegible] shall wear furs of black conny or bogye.

[Contin[illegible] on preceding page 372

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M.2. 296.6 Polish Book 1, 384 chap 11. 1549 30
Images.

Although called Antiphonals, missales, Sarayles, processionalles, Manuelles, Legends, Pyes, Portuyses, Pryamers in Latyn & English, Cowchers, Journales, Ordinales, other bookes and writings whatsoever used for the Seruyce of the church, writtin or printed in English or Latyn, except such as shall be set forth by the king, shall be vtterly abolished, extinguished, forbidden to be used or kept in this realm

All images of stone, tymbre, alabaster or earthe graven, carved, or painted, taken out of any church or chapel, or yet standing in any church or chapel, shall be defaced & clensed

Primers in English or Latin of Henry VIII. maybe used provided the invocations to Saints be blotted out.

Images or Pictures engraven or set upon any tombe in any church or church yard, as a monument for any person who hath not commonly been reputed for a Saint, may not be set [illegible] but must stand [illegible]

Com Misc 1.153. Act about Polish Books. 3 James I
" " 1.153. Acts about Popish recusants.

Fruthingham, 260 Forestalling in Mass. see next page
Much complaint in Boston Gaz 22 about forestallers — They are accused 1718 of buying up cattle sheep, calves, fowls, &c "to sell out at an excessive price in Boston!" They belonged to towns not far from Boston, & bought up meats, dead & alive, and are called very hard names.

Buying Cattle 3. 4. Edward VI. 1649-50.

p.49 sublows None shall buy any manner "of oxen, steers, runts, kyen, heighfers or calves" except in open market, nor sell the same again in the same market or fair during the time of said market or fair.

Any man may buy any of these animals out of any fair or market for his household provision, or to farm or dairy. Butchers buying cattle shall not sell them again alive; nor sheep. A butcher may buy in open market

Buying & selling Cheese. 5 Edw. 6.

None shall buy cheese to sell again except by retail in open shop, may not buy, sell or engross. All sales by way of cheese or bargain of cattle to be called "forestalle".

p.376. None to buy hides or calfskins to sell untanned.

p.49 Flesh to be sold by weight 24 Henry VIII. 1532. 3

2 pamph 1441.2 Carcases "beoffes, porke, mutton & veal" or parts thereof, shall be sold by weight called "Haberdepayes" and not otherwise — Complaint that the law that prices of these meats was so excessive that poor persons "could not buy them, they are unlawfully sold in the ~~common~~ fielde" of these streets.

Repealed 1541.2 Beef & Pork not to be sold above half a penny per lb; no mutton or veal above half a penny & a half a farthing per lb — The heads, necks, and inwards of purchases, beasts not to be a requisite part of the carcases but to be sold at a lower price

Calves over 8 weeks old shall be accounted beef.

1532. 3. Calves not to be preserved & not killed between Joint tide day & 1. for two years by act of 24 Henry 8. yet people kill young beasts called "Stranglings" steers, bullocks & "Heifers" of 2 years old, & a calf 1 year, & 1 year old is profitable. Butchers not to kill any ewe or weanling under 1 year old

Buying Cattle 15 Charles II 1663.

see top Butchers are forbidden to sell by themselves or agents any fat oxen, steers, runts, kine, heifers, calves, sheep or lambs alive, penalty under value of the cattle so sold.

22. 23 Charles II. Cap. 1. Calves under 5 weeks old not to be killed

[Runt is a small animal below the usual size of the species. (probably 2 years old or less.) Webster

Cheese. 9 Henry VI. 1430-31.

A way of Cheese to be or may be 32 Clovers of 7 Breads or 224 lbs

M.2.268. Many Acts or parts of Acts against forestalling in Reigns of Edward III. Richard II.

Cong M.1 172 p.384. Acts against Forestallers, Regraters & Ingrossers 5 & 6 Edw. VI such acts are frequent. See some of the above.

see Preceding page.

376 Tanning. Act in 1548. 2 & 3 Edward VI.

M. 2. 210c.
Com & Misc. 1. 153.

Great complaint of insufficient & dishonest tanning because tanners wish to do the work in a short time By deceipt & craft they devise means to tan leather in 3, 4 or 6 weeks, & they call it, use hot ozys, &c. & tan no hard leather unto lie in the tan pit one year or 5 quarters. hereafter leather shall lie in tan ozes 9 months, to be perfected, & pay ob/s a hide. Not to be overlimed, not to have any unlawful heat, nor any but tanners ooze upon hides. Tanners not to use ash bark tapwater the sweat ashes or culver dung, except on calve skins. & sheep skins may be tanned, or sold. Penalty for every skin

1550. Leather has grown very high, & the people cannot provide themselves with shoes & boots & such like at any reasonable price, as heretofore. This arises from persons not tanners buying the green hides in all markets & selling them for profit. Hereafter none to buy calfskins or hides in the hair or out of the hair to sell the same untanned but only those who will tan or law the same are to purchase them, penalty 6/8 a hide.

h.375, 5 & 6 Edward VI. Saddlers, Girdlers, Cordwainers and such other handycraftsmen as make wares of tanned leather may buy tanned leathers, but other shall not buy it to sell it them. Some of these make "malets, boogets, Leather Pots, Jacketts, Canchides & other wares of that."

m.15.12 1554, Mary. Complaint by deceit & falsehood in leather wares. Forreth, Ff. Currayer, Shoemaker, Cordiner, Saddler, Bridlemaker, & other artificers leather may buy tanned leather in fairs & markets but not sell the same to merchants to be conveyed beyond sea.

Tallow was used by curriers & the mallow leather was to be "dressed twice in the year."

1558 Q. Elizabeth 1. Mary's law repealed.
None to buy leather but merchants & leather sellers, Tanners to cut off the ears & wooly sides & heads & offal, & hide & sinewy broad byds & offal, & not the tanning, &c. not to have wooden pins to put into tanned soles of boots, shoes, slippers & pantofles. All tanners to cut out every ox, steer, neat hide & fine cattle but to the calfwoning, & then for tanned sole leather. No tanner to shave in the tan vat to be let to him by his fellow shaven & long the belly & the forshanks & the butt & bolted fine shanks, stuck pieces, non hidden shanks.

All other tallow not to be exported. To the long continued complaint that all things are above & leather unreasonably high.

1563. Old acts insufficient, & tanners not to gash hides, calves not to be killed under 5 weeks old, & Butchers shall not be tanners. Hides duly appraised, Neat tanned, horse hides, calves, bucks & bulls may be used, leather to be made of old oak bark only without any other unlawful. Tanners not to be shoemakers. No tanner shall tan or buy horsehide, bullhide, sheepskin nor sell any such upon pain to forfeit the same & even they tawed?
Oaks to be felled only in April, May & June.
Curriers shall not be tanners.
No man may use shall put on boots, boots buskins, startups slippers or pantofles on sundays before divine service in the afternoon is ended.
Hides of Ox, Steer, bull, cow calf deer, goats & sheep, being tanned or tawed. Salt hides also named

M.2.2086 M.Stat.I.173 M.6.343

some liberty was granted by Henry VIII "to shoot in Handegonnes, hakes and haquebuts" at a mark set upon earth, but not at any deer or fowl under the penalty of forfeiting 10£ per ann. This was done for exercise in defence of the realm, but being turned to such abuse that men shot arrows in the streets instead of shooting with hail shot, whereby damage is done to dwelling houses, doves & chimneys & in default of such hail shot a bullet must cause destruction to the houses of many persons, the act states is determined by these hail shot.

Hereafter mentioned it is agreed by this present Parliament, shall shoot in any Gonne with any bullet or other mark upon any house, chimney or dovecot; nor shall any person shoot in any place any haile shot or any more pellets, than one at one time. Penalty 10£ to King, informer one half. These qualities by certain statute to shoot in handgonnes may do as before, except as to hail shot.

See "Dropped Shot" M. 6. 343

"An acte for Ignorers & Peddlers." 5-6 Edw. VI. 1552
Com.9.352. M.11.355

"No person" called Peddler, Ignorer or Hychapman "shall sell "hymnes, prayers, lace, gloves, knives, glasses, tapes or any such kind of wares, or rather "conveyes skyppinges" & such like, or exercise the trade of a Ignorer, except such as are licensed by Justices of the peace, in other towns besides the one where he dwells.

M.9.51. Stuffing Beds. 1551-52
Com.Mis.1.202

"No one shall make or offer to sell any feathers of fowls pillow, except it be stuffe with any feathers or down only, without any fish scales, feathers, penduns, thistledown, mixed, lime, grass, hair or any other corrupt stuff. None shall offer for sale any "Polyte, Waters & Housshens," stuffed with any other stuff but feathers, wool or flock alone.
"Suysshens" in the 1st Edw. act.

M.15.355 Assize of Fuel 1 & 2 P. & M.
Com.M.1. In London & Westminster
172 Sack of Coals to contain 4 bushels
M.2.214 / Tale shedde about 4 feet long by 2 feet wide & 16 inches about within a foot of the midst.
M.2.269. 2° Tale shedde (smaller) 4 bushels about wide & 16 inches
3° Tale shedde 28 " " " "
4th ale 33 " " " "
5th die 38 " " " "

Bellet is to be 3 feet 4 inches long & 2 inches square. 10 & 13
Hazelbut is to be 3 feet long, 4 inches square & hooped. The latter are rather a little less than those of the former act, but greater than any more commonly kept
Wood & coal to be sold only by those who burn it, & not sold by retail to burners.
1664-1665 all Coals landed at Thames to be sold by Chaldron
M.15.173 of 36 heaped bushels. Coals commonly sold by tale at 8 sold 112 lbs to the hundred. Many Orders & Justices to set the prices of coal at retail,

Victuallers & Handycraftmen.

2 & 3. Edward VI. 1548. Conspiring to raise prices.

M. 2. 248 Victuallers & victualsheuers conspire to sell victuals at unreasonable prices; and artificers, handycrafts men & laborers, have confederacies & mutual oaths as to how much & work they shall do in a day, & what hours & times they shall work, & what work shall not finish what another has begun; therefore it enacts that if any butchers, brewers, bakers, poulterers, cooks, victuallers, & sellers shall conspire, promise, make oaths to sell victuals only at certain prices; or if artificers, workmen or laborers do conspire, &c. to work only at a certain price, or do only so much in a day, or work only at certain times, or not to finish what another has begun they shall forfeit 10£, or not pay in 6 days shall be imprisoned 20 days with only bread & water for sustenance; 2 dozens, to pay 20£ & not paid in 6 days, shall suffer &c. punishment of the pillory, & if not paid in 6 days, shall set in the pillory thrice one day, this oath shall never be dispensed.

Cont. & M. 1. 178. 1. 229. 1.

Masons, roughmasons, carpenters bricklayers, plaisterers, joiners, hardhewers, sawyers tilers, slaters, glaziers, limeburners, brickmakers tilemakers, & lumbermen or laborers, born in the realm may work in any city, borough or town corporate & anyone that will retain them, though they were not free & not dwelling in said city, borough or town,

1649 [illegible] the body of the act was repealed [illegible] was disturbed about it.

Children. 7 Henry IV. 1405-6.

No one shall put son or daughter as an apprentice to any craft or labor in the realm, except he have land or rent to the value of 20/ by the year. But every man or woman of any condition, may put son or daughter, "to take learning at any manner of school that pleaseth them within the realm.

made within the realm either of the ... commodity is very necessary to make soap & fulling the white linen cloth, dyeing & dressing woolen cloth & other things are conveyed over the seas & become scarce; therefore none are taught to be carried beyond the seas upon pain of 10$ for every butt of such tallow so conveyed.

b.62 Bullion, coin was made into gods like steel & sold for steel. This is for before 1548.

b.380 Horse Stealing. Act against it. first year of this reign. Some unlawfully about benefit of clergy. Now enacted that one who steals a horse gelding or mare, shall not have the privilege of benefit of clergy by statute law. 1548

Chimney of the Palace. The coal is to be burned. 1548 with sea coal, stones, in all streets, lanes, ways, common sewers, & in the middle of the street, lanes &c except the four high streets mentioned by the Mayor & Aldermen, A channel ran in the middle of all streets, lanes &c.

Houses in London, Suburbs, & divers of them are covered with reed straw. The great danger of fire thereupon — no house of London shall be covered with reed straw, but all with tile or slate, & those now covered with reed or straw shall be covered with tile or slate before 1552. 1548

p 368 363 Of Cloth, 4 Henry VIII 1511 1513. Act against cloths, none to be wrought sold by the rule of one yard and one inch to the yard.

1513 Edward VI. Cloth was to be measured by the yard "excepting to every yard one inch," as by act 6 Edward VI. Colors of cloths 1553 mentioned, brown, blue, perse, tawny scarlet, murrey, russet in all these, scarlet excepted — the colors, russet, murrey, marble, grey rye were used for hats & caps. No wool to be dyed in the grease but medlars, not to be dyed with brasil, Brazil, to make a false color.

Same Cont. Notice 1569 [illegible] all kind, russet [illegible] scoured, thicked milled, fully [illegible] 90 pounds. — White cloths [illegible] coventry [illegible] inch & the stamford [illegible] 64 pounds [illegible] white cloths [illegible] 80 pounds [illegible] 23 lb 15 " " [illegible] " " [illegible] white Handywarps [illegible] Same [illegible] white & reds [illegible] Broad Dunsel [illegible] Kersies [illegible] 17 to 18 yards long, 1 yard & ½ yard to weigh 20 lb [illegible] Kentish cloths, Black kerseys & Devils, Welch Cottons (woolens) [illegible] Yorkshire cottons, 22 yards [illegible] 30 lb, Manchester Rugges Frize. 36 yds long.

All these cloths were to be wet, one yard & one inch & a Cotton is a word used in most of the woolen acts — was woolen

580

p 373.365. A statute of excess in Apparel
M.2.284. 1&2 Philip & Mary 1554-5

below I do pursue ye sayd statute & adde their apparell to
knights, & those who may dispend 40l a year or be
worth in goods 200l, shall wear any silke in or
upon his hatt, bonnet, night cappe, girdle, hose,
shoes, scabbard, or spurr leathers upon pain
of 3 months imprisonment, & 10l for every day
wearing contrary to this act.

Women may wear vtter caps, hats, vailes & hoods
as they might a wear before this act

p 379 House stealing 2 & 3 Ph. & Mary 1555
M.2.208c

The act says that Stolen houses, mansion houses
are usually robbed by Theeves & their confederates & partners
in houses, shutts, backsides & other secret & priuat places
& markets, & fairs & the toll is privy pare & the true owners
is without remedy. All sorts of wares & clothes are
to be sold in one special open place in euery towne & markets,
one upon the other. Blacke toll & raggish all sales,
not colour, &c.

above. Apparel.
Elizabeth 1562-3.
Selling of foreign apparel to any person not having
200l a year in lands & fees except for ready money
inabled from recovery.
All acts relating to apparel are repealed
1 James I. 1603-4
All acts relating to hats repealed

M.2.296.b Pattens & Clogs 5 Eliz. 15.167.
14 Henry VI. Pattin makers might not make
pattens nor clogs of timber called aspe. 4 Edward IV
might make them of aspe not exceeding 6 inches,
both repealed 1 James I. 1603 4 [Was all pattens of
wood at a later period? probably. Webster says a patten
is a cover or shoe with an iron ring to keep it out of the mud.

M.14.214 Reels. 16 & 17 C. II.
Be it determined measures & regulation for house
linen yarn "reeled on a reel 4 yards about,
every lea of the said yarn containing 120 threads."
All linen made of stuff of hemp, flax, or of
other materials.

M.14.214 1662. All worsted yarns made to be sold &
shall be reeled on a reel full one yard about, & every
reel shall contain 14 leas every lea 40 threads
12 reels & 12 dozen shall make a gross.

M.54.320

32 Henry VIII. it was enacted that no Stonde horse over two years old should be put to pasture upon any grounde, forest, chace, moore, marishe, heath, common or waste ground, unless he were wholly kept from pasture & feed to the higher part of the water course & untill the 4th day of the Standard." This did not apply to all counties.

In some counties horses under 14 hands high

1566. Act repealed as to some marshes & fenny grounds in these horses under 13 hands high were ordered to be pounded

M.11.95. 1 & 2 P. & M. Travelling Waggons.

Con.M.11 17 No travelling Wagon, Wayne, cart, or Carriage for burdens shall travel or be drawn in any public highway or road with above 5 horses at length; if they use a greater number of horses or oxen, they shall all draw in pairs & two abreast, except one horse or oxe & such as husbandry are not included.

M.2.211. Tiles 17 Edward IV. 1477

Tiles to be well made of earth cast up before Novr and not worked, only stirred, the next month

Plaintile shall be 10½ inches in length, 6 inches wide and in thickness ½ and ⅛ of an inch (⅝ inch)

Pantile or Crosstile, tile 13 inches long & ⅝ inch thick with suitable

Gutter tile and Covertile to be 10½ inches long, and convenient thickness, breadth & deepness

Con.Misc. 1.199 Similar law in 17th year of Elizabeth — nearly in the same words. Length, breadth & thickness the same. Kinds of Tiles are Plain Tiles, Pantile or Cross Tiles (not crest) and Gutter and Corner Tile (not Covertile.

M.2.30 Tile Roofs.

H. F. Frenche in England July, 1857. says — "I think there are more roofs in England covered with tiles than with every thing else. No shingles are used, and cheap buildings are usually thatched with straw or rushes, in the country; in the cities the roofs are Tiles or Slate." Mr French thinks tile for roofs might be a good substitute for shingles in New England, but for three expensive than slate.

Tiles for Draining:

These are used very much in England. They are made by machinery very fast. Machines are worked by hand, horse, power, or steam.

382 Logwood Dyeing.

M.2.256.1420

11 Elizabeth 1580-81. Logwood or blackwood &c. hath been brought into the realme these xxti yeares, and dyers clothiers that use to dye with the same logwood, kersies, woods, fornesteens, bayes, cottons, hosegarne, hats, caps, flannels, northern, stockadoes, rapes, tuftyes, tuftaffeties, & other things; and the colours for the most deceyptfull & false dyes that be used in England, most shall be openly burnt, & the dyers sworne of the parliament, no one shall dye any thing whatsoever with logwood alias blackwood. Woad & madder seemed to bee considered the proper dyes for black; madder sooty & shoemake a tanning make out a good black. Cold cloths to be maddered for black, being first scoured with woad & coult woad alone blue inde; but it seems that shoemake & galls might have will madder. Plain black might be made as before with galls, & shoemake.

Dyeing Woollen Cloths 24 Henry VIII. 1532-3.

woollen cloths in brown blue, purple, tawny, violet, or hats caps shall be boiled, grained or maddered upon the woad, and dyed with cork or orchal, after due workmanship "according to the old workmanship before time used"; no dyer shall use any brasell in dyeing cloth, hats caps; and scarlet shall not use anything but "grayne".

Indigo.

[2] Ure says Indigo & logwood were both burnt & destroyed by an act under Elizabeth; and that the act was in force till the time of Charles II., almost a century. I did not notice an act to burn indigo.

M.13.70

39 Elizabeth 1597 8. The statute against logwood is violated. More stringent provisions added. I find no prohibition of Indigo.

(M. & Misc. 1.169. 8 Elizabeth "blue Inde" is used. And it is used in act above, or "blue Inde". Does not this mean Indigo? — "Blue Inde" might be used, above, 1580-81.

Casks 2 Henry 6. 1423.

M.2.232
15.198
M. & Misc.
1.108.

In old time, the tune / wine was 252 gallons, pipe 126 G. Tertian 84 G. hhd 63 G. — Barrel Herring & Eels 30 G. fully packed; butt of Salmon 84 G. fully packed; — non-casks are much less to the deceit-loss of the people — It is ordained that wine tuns shall be 252 G. pipes 126 G. tertian 84 G. and all vessels as they ought to be (above). Kinderkins, Tertians and firkins of herring to be fully packed

(M. & M. 1.176. A barrel for herrings to be 31 Gallons. 25 Elizabeth usually 1174 1000 herrings. — 22 Edw. IV. Barrels of Herring & Eels 32 Gallons 1.170 Salmon in butts 84 G. & Barrels 42 G. p. 148 Barrel of Wine 31½ Gal.

M.2.239
15.19/8

Barrels & casks. 8 Henry VI. 1461

By an act of Henry VIII. 2nd year, Beer barrels were to be ygrene. Beer kilderkin 36 gallons, firkin 9, since that time Cleaborde saith the staff of the hoopes have risen exceedingly. Then 100 C barrel boards might have been bought for 12/ a 13/4, now 100 C kilderkin boards for 9/ or 10/ & about 100 hoops for 9/ or 10/ Jan 1566. 100 C barrel boards cost 33/4 to 40/ 100 C kilderkin boards 24/ & 26/ & hoops 33/4 to 40/. Therefore hereafter the prices of barrels kilderkins & firkins for beer, ale & soap shall be rated by ye common hall of the head officers of the towns, coopers & all other prices so set.

p. 21. By act of 23 Henry VIII. 1531-32 a power is to be given to the Chamberlain of the city & other towns & to their deputies, & owners of casks, that they be duly made; & coopers not injured, they are forbidden to occupy or use the craft of "coupers" or to make barrels, kilderkins or firkins but shall be made by coopers. Ley (?) barrels to contain 36 gallons, kilderkins 18 gallons, barrels 9 gallons, firkins 32 gallons, kilderkins 16 gallons, firkins 8 gallons. Coupers shall be sworn, for barrels 3d, kilderkins 3d, firkins 3d, & for all barrels 4d, kilderkins 4d, firkins 5d.

Prices of the above to be set by the Justices of the Peace, or in cities & towns by mayors, sheriffs & other head officers.

M.15.272 All casks to be made of staves & heads to contain 32 gallons & to weigh not over 26 pounds when empty; half barrels & kilderkins 16 gallons & to weigh not over 13 pounds empty; firkins to contain 8 gallons & to weigh not over 6 pounds empty.

Same 23 Henry VIII

Casks. 1461 to 1462

M.15.140 "Coopers Company" & kilderkins & firkins of the old 132 pounds gross, & this 112 lbs butter a cask 20 pounds: Firkins were to weigh 64 lbs. ye C pounds butter a cask 8 pounds: Pot of butter must to weigh 4 C lbs. ye butt 144 lbs & pot 6 lbs. Great frauds in these things. Casks were made more smaller & bad butter is mixed with ye old, & immediately sealed, to ye great cheating of the merchants, & housekeepers.

For remedy of the statute. Kinderkin of butter shall contain 112 pounds neat besides ye tare of ye cask; every firkin shall contain 56 pounds neat besides cask; & every pot 14 lbs, & so it may still be pot. All good merchantable butter to be just & well wrought: Whey butter shall not be made with butter & cream, but each by itself,

Weight of cask to be stamped on ye cask, & name of the one that fills it with butter. Cask to be first "fully seasoned in water" before it is filled. Pollers to put on their pots that are made for packing butter, ye weight of ye pot & his name. Farmers to pack in new written pots.

No person allowed to repack for sale any butter in any kinderkin, firkin or other cask or pot.

Measure
1 Wm & M. Beer bbls to be 36 gallons; of ale 32 gallons
43 George III. Both casks to be 36 gallons

See preceding page at bottom.

Old Laws of England.

M. 2. 2946.

I have examined cursorily the "Statutes of the Realm" from 1st of Henry VIII. to William III. or near his reign, or under Henry VIII. Mary, & Philip & Mary, Elizabeth, James I. Charles I. Charles II.

The orthography is according to the age, but is not uniform in any age; words are spelled two or three ways in the same Act. Under Charles II. after 1660 the language is more like that of the present day, but still has many variations of the same word, much awkward spelling, & bad English like old laws of Massachusetts & Connecticut.

The laws indicate great corruption of manners; professional men, traders and handicraftsmen are constantly mentioned in preambles of acts, as fraudulent & dishonest — as making use of laws to promote some selfish purposes. This perhaps is the complaint of all ages.

There was some regard for the poor, ostensibly at least. There were many laws or parts of
p. 375. laws against regrating, forestalling and engrossing. They were intended to prevent the consumer's paying profits to 2, 3 or more persons; to bring the producer & consumer near together and prevent speculation in the necessaries of life.

To regrate, is to buy provisions & sell them again in the same market or fair, which raises the price.

To forestall is to purchase provisions on their way, before they reach the market, with intent to sell them at higher prices.

To engross is to purchase in large quantities with a view to sell again at a profit by enhancing the price.

Such things are very common at this day; but excited, in party enough, great opposition in past ages.

112:6 Pointing in old Laws.

con. 4. mar. end In these laws there is very little pointing. Where 5, 10 or 20 things are named in an act, there is seldom any comma between them, and where an article is named in two words, it is difficult to tell whether both belong to one thing or to two. This neglect of commas continues down to time of Charles II.

The Laws are in French until 1. Henry VII. 1485. Then they begin in the English of that day, and are so continued.

Almost all dates or references to a certain day, refer to Saints Days. Sometimes the day of the month is mentioned.

Prices in Hartford, Con.

See pages 274 to 283

From The Hartford "Homestead" of Feb 5. 1857.
The same paper has the prices at New Haven & Norwich.

Beef by the side	lb.	8 to 9c.
Veal, carcass	"	— 8
Mutton	"	8 to 12½
Lamb	"	10
Pork by the hog	"	10½
Hams	"	— 14
Venison	"	— 20
Lard	"	13½
Tallow rough	"	8½
do rendered	"	12
Hides, green	"	8
Calfskins	"	12½ to 14
Pelts	ea	75 to 1.50
Turkeys	lb	15 to 16
Chickens	"	14 to 15
Geese	"	— 14
Woodcock	ea	— 25
Partridges	"	— 25
Mongrel Geese	"	$3 to 3½
Wild Turkeys	"	$1½ to 2½
Prairie Hens	pr.	1.25
Quails	doz.	2.00
Capons	lb.	— 20
Eggs	doz	— 30
Butter	lb.	26
Cheese	"	11
Potatoes	bushel	75 to 85
Beets	do.	50
Parsnips	do.	60
Turnips	do.	25 to 33
Onions	do	75
Beans, field.	do	$2.00
Cabbages	ea	8 to 10c
Winter Squash	lb	2c
Chestnuts	bushl	$2 to 2½
Walnuts	"	1¾ to 2.
Cranberries	"	3½ to 4
Apples	"	1½ to 2
Wheat	"	1½ to 2.
Rye	"	95c to 1.$
Oats	"	53 to 60
Corn	"	85 to 90
Buckwheat	"	— 75
Timothy Seed	"	$4.00 —
Redtop seed	"	1.25
Cloverseed	lb.	10 to 12c
Wheat Flour	bbl. extra	$9 to 10
" do	" com.	6¾ to 8½
Rye do	100 lbs	3 to 3¼
Buckwheat do.	"	2¾ to 3¼
Cornmeal	"	1.60 to 1.65
Shipstuff	"	— 1.50
Oil meal	"	2.50.
Hay	ton	$18
Straw	"	$9

Prices in Augusta,
Maine, Sept. 15. 1857

Flour	$7 to 9. bbl.
Cornmeal	1 to 1¼ bush
Wheat	1.75 to 1.80
Rye	1.00 to 1.10
Corn	1.00 to 1.05
Beans	1.25 to 1.75
Oats	40 to 45
Potatoes	40 to 50
Dried apples	10 to 12
Cooking do	33 to 40
Winter do	60 to 75
Butter	18 to 25
Cheese	10 to 12
Eggs	16 to 18
Lard	17 to 18
Round hog	10 to 11c
Clear Salt Pork	12 to 14
Mutton	6 to 8
Turkeys	10 to 12
Chickens	12 to 14
Geese	8 to 12
Cloverseed	12 to 15
Herdsgrass	3 to 3.50
Redtop	75 to 83
Hay	$8 to 10
Straw	90 to 92
Fleece	30 to 35
Pulled wool	30 to 34
Lambskins	35 to 60
Hides	6 to 7c

Maine Farmer — [illegible] all to be [illegible]

Prices in Hartford

Feb 5. 1857.

Stall Manure Load 2.
Poudrette bbl. 2.
Peruv. Guano Ton, 55
Fish Guano " 45
Super Phos. Lime " 45 to 52
Bone Dust bushel 60c to 75c
Shell Lime do 12½c
Builders Lime bbl. 1.25 to 2.20
Wood Ashes bush. 12 to 16c
Leached Ashes " 12
Beeswax lb 28
Brooms doz 87½c
Charcoal bushel 12½c
Dried Apples lb 10 to 12
Honey in comb lb. 18 to 20
Molasses — Gal 52 to 70c
Rice — lb 4¾c
Salt T.I. bushel 30c
do Liverpool sack 1.75
Sugar W.I. lb 11c
do Crushed lb. 15

Cat Cattle 8 to 8½c per wood.
Pork — scarce
Wool. Saxony lb. 55 to 65
do — medium 47 to 52
do common 40c —
Tobacco. Wrappers. 40c lb
do — Wrappers prime 30 "
do — " medium 22c "
do — " imperfect 18 "
do — Fillers — 10 "

New Haven prices differ but little from Hartford — some higher, some lower. Grain is cheaper at N.H.

Norwich has many things higher than in Hartford — many about the same — some cheaper

388 Prices in Iowa — Dec. 2. 1856. + other Things.
On the Mississippi — some ways up.

Wheat 70 cents, B.
Molasses 75 cents G.
Dried Apples 12½ to 15 lb.
Green Apples, nor e
Potatoes 10 per cent.
November was horribly
muddy.

Chickens nice + fat 12½ to 15 cents each
Sugar Cheapest 8 lbs for a dollar.
do crushed 6 lbs for a dollar
Wood, windfall trash, $4 to 5 cord
Coal is used some
People all go for Rail roads.

The writer lives in Cedar County.
N. E. Farmer. February 1857

See Iowa. misc. 18. 310.

Prices in Iowa City, Iowa Sept 22. 1857 —
Wheat 45 to 50c Oats 25 to 30c Potatoes 25 to 30c. Onions $1.25 per bbl
Tomatoes 40c bushel. Butter 25c lb. Beef 10c. Hams 16 to 18c Corn if it gets ripe
will be worth 25c Vegetables plenty.

Prices in Bellevue, in Nebraska Territory
on or near Missouri River. Sept. 1. 1857 — from the
Bellevue Gazette of Sept 3. (near old Council Bluffs.

Flour family.	$4½. 5 & 5½ per 100 lbs	Hay	$ 25 to 35 per ton
Indian meal	$1 1. "	Potatoes clear	32c per bush
Dried Apples	$4 to 5½ per bushel	" "	20 per lb.
Dried Peaches	4 to 4½ "	Lard	20 to 25c per lb
Butter new	30 to 40c per lb.	Onions	3.50 " bushel
do old packed	25 to 30 " "	Potatoes	2.00 "
Beans	$3 per bus	Sheep Pelts	1.25 each
Corn	1.75 — do	Coon Skins	25c "
Oats	1.00 — do		
Dried beef	20c per lb		
Salt G. A.	$3¼ per sack		
Bacon, Shoulders	14 to 15c lb		
do sides	19c "		
do sugar Cured	18c "		
Eggs	25 to 35c. doz		
Poultry. dry	10c. lb		
do green	4c "		

Lumber.		
Cottonwood Sheathing	$ 30 per M.	
do do 6 in. edged	35 " "	
Oak, Walnut, Burs.	45 " "	
Pine siding, clear	53 " "	
do flooring 2d.	65 " "	
do " 1st	75 " "	
Boards	50 to 75. " "	
Shingles Pine	$8½ to 9½ " "	
do Cottonwood	5½ " "	
Lath pine	10$ " "	
Doors	3½ to 4.75. each	
Sash	$1 to 2¼ per square	

The Spring in Nebraska was cold & backward as elsewhere. Corn had to be replanted, much of it. Rains of August brought it forward. Looked well Sept 1. Potatoes will not yield largely. Farmers were cutting Prairie Hay Sept 1st and before. Staple crops are corn & potatoes as yet. But little wheat, Oats & Barley raised, but will be in a few years. Some fields of Wheat now. — Melons are abundant. The Gazette says the "excessive richness of the soil" must be exhausted, and the land well pulverized, before wheat and other grain will do well.

Retail Prices at Omaha, Nebraska. May 19. 1858

Flour. 100 lbs	$ 2½ to 3½	Cheese pound	20c	Coffee Rio, lb.	16c 16½
Corn meal, bushel	1.00	Bacon shoulders, "	9c	do Java	25
Corn "	.50	" Hams "	12½	Salt sack	$3½
Potatoes "	.25	Sugar N.O. "	10	" dairy (?)	35c
Oats, "	50	do refined &c "	12½	Candles, tallow,	16. 15
White Beans "	2½ to 3$	Molasses N.O. gal.	50	" sperm "	25
Dried apples "	2½	do Belcher "	65		
Butter pound	20 to 25	Golden Syrup "	1.00		
Lard "	12½				

Prices cont. M. 19. 264.